

VOLUME 23, No. 11
EDITORIAL BOARD

Percy R. Hayward, Editor
Lillian Williams, Managing Editor
Marjorie Tolman, Circulation Manager
Isaac K. Beckes
Martha DuBerry
Lee J. Gable
John Burns Ketcham
Gerald E. Knoff
Philip C. Landers
Paul G. Macy
Harry C. Munro
Ruth Elizabeth Murphy
Pearl Rosser
Erwin L. Shaver
Helen Spaulding
T. T. Swearingen
Mabel Garrett Wagner
J. Allan Watson

ASSOCIATE EDITORIAL COUNCIL
(Representing the Editors' Advisory
Commission of the International Council of
Religious Education)
Fred E. McQueen
Thomas B. McDormand
Harold L. Phillips
Margaret Clemens
G. L. Schaller
Richard Graves

The International Journal
of Religious Education
is the official publication of
The International Council of Religious
Education
511 N. Wabash Ave., Chicago 1, Illinois
represents 40 Protestant denominations
and 51 state councils in North America co-
operating in Christian education.
Roy G. Ross, General Secretary.

EDITORIAL, CIRCULATION
AND ADVERTISING OFFICES

511 N. Wabash Ave., Chicago 1, Illinois

SUBSCRIPTION RATES

One year, \$2.00
Two years, \$3.60
Three years, \$5.00
Three or more copies in one order
to separate addresses, each \$1.85
Clubs of five or more copies
to one address, \$1.65 each
Single copy, 20 cents.
Same rates to foreign countries.

Articles and other materials herein express the
views of the writers. Except in editorials they do
not necessarily state the views of the Editorial
Board; nor do they express the policies of the
International Council of Religious Education ex-
cept as they state official actions of the Council.
Contents of previous issues of the *International
Journal of Religious Education* are given in the
Index in your public library.
PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.
Entered as second class matter January 7, 1943,
at post office at Chicago, Illinois, under the
act of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in the Act
of October 3, 1917, authorized January 1943.
Copyright, 1947, by the International Council of
Religious Education.

International Journal
of Religious Education

JULY-AUGUST, 1947

Cover Picture
Photograph by Ralph Berry

Editorials, News and Comment

| | |
|---------------------------------------|----|
| New Director of Public Relations..... | 8 |
| Are You Going?..... | 11 |
| What's Happening..... | 36 |
| It Is Time for a Change..... | 41 |
| How Celebrate an Anniversary?..... | 41 |

The Church School Superintendent

| | |
|--|----|
| Salute to Church School Superintendents, <i>Arlo Ayres Brown</i> | 2 |
| Stand on Thy Feet, <i>Roy L. Smith</i> | 3 |
| The Superintendent and His Job, <i>Clarence R. Hall</i> | 4 |
| Why Bother with Records? <i>Jerrus M. Bryant</i> | 6 |
| Getting and Training Leaders, <i>Charles D. Spotts</i> | 9 |
| Administering Visual Aids, <i>Ray Stewart</i> | 12 |
| The Superintendent in the Small Church, <i>Lucy Foreman</i> | 13 |
| Financing the Church School, <i>Max T. Hohn</i> | 15 |
| Another Corps of Teachers, <i>Richard E. Lentz</i> | 16 |
| When Superintendents Get Together..... | 17 |

Play for City and State Councils

| | |
|--|----|
| The Churches of America on Trial, <i>Dorothy Clarke Wilson</i> | 18 |
|--|----|

Other Features

| | |
|---|----|
| With the New Books..... | 33 |
| Special Observances in the Church Year..... | 37 |
| Denominational Publishing Houses and Book Stores..... | 38 |
| Current Feature Films..... | 39 |
| Index Volume 23..... | 42 |

WORSHIP RESOURCES
FOR SEPTEMBER

| | |
|--|----|
| PRIMARY DEPARTMENT, <i>Frances M. Hill</i> (THEME: <i>Our Grown-up Friends— How They Help</i>)..... | 20 |
| JUNIOR DEPARTMENT, <i>Grace M. Smelt-</i> <i>zer</i> (THEME: <i>God Speaks to Me</i>) ... | 21 |
| INTERMEDIATE DEPARTMENT, <i>Frances</i> <i>Nall</i> (THEME: <i>Everyday Christians</i>) | 24 |
| SENIOR AND YOUNG PEOPLE'S DEPART- MENTS, <i>Henrietta Thompson</i> (THEME: <i>Christ's Church—and Ours</i>) | 26 |

STORIES AND TALKS

| | |
|---------------------------|----|
| We Think of God..... | 21 |
| Pilgrim's Progress..... | 21 |
| Books | 22 |
| The Hall of Fame..... | 22 |
| Symbols | 24 |
| Integer or Fraction?..... | 24 |

| | |
|---|----|
| Rent Free..... | 24 |
| Everyday Christians—in Friendships | 24 |
| Everyday Christians—in Fair Play. | 25 |
| Everyday Christians—in the Com- munity | 26 |
| Calls to Worship..... | 26 |
| The Church | 26 |
| Living Through Imperfections..... | 26 |
| The Church Serves..... | 28 |
| Hymn Story: S. J. Stone..... | 28 |
| The Early Church and the Church Today | 28 |

POEMS AND LITANIES

| | |
|--------------------------------------|----|
| Litany of thanks for grown-ups.... | 21 |
| "All things bright and beautiful" .. | 21 |
| "Hushed was the temple hymn".... | 24 |
| "There is one sun"..... | 25 |
| "Jesus, with thy church abide".... | 27 |
| "When I am uncertain"..... | 29 |
| Litany, "The Church a Teacher".... | 29 |

This special issue of the International Journal is dedicated to the church school superintendent. The July-August number has been chosen for this special recognition because the International Sunday School Convention being held in Des Moines the end of July has been especially planned "for lay workers in Christian teaching," of whom, in the local church, the superintendent is the head. This Salute to these superintendents is a fitting introduction to this number.

Salute to Church School Superintendents

By Arlo Ayres Brown

Chairman of the International Council of Religious Education

THE CHURCH SCHOOL MOVEMENT owes an incalculable debt to its Superintendents. Many of them have given conspicuous leadership in the development of great schools; others have helped their schools achieve a reputation for quality of teaching where the number of pupils has been small; while a great many of them have worked faithfully and accomplished much in spite of serious handicaps. These leaders have usually been laymen and women who may have lacked special training for educational tasks but who have possessed a will to learn and the ability to inspire others to learn.

Achievement in schools of all kinds should be measured by progress toward high goals as well as by standards of perfection. The church school movement in America has made conspicuous progress for the past eighty years and despite its failures and the prophets of doom, it was never so well qualified to serve a needy world as today. The leaders who have made this achievement possible are the pastors, superintendents, and trained teachers who have "studied to show themselves approved unto God."

We salute the Superintendents of today in appreciation of their loyal and distinguished service. We honor them for what they have achieved and congratulate them upon the still greater opportunities which lie before them. Their highest reward will be found in the maturing lives of those whom they have helped in their schools to develop Christlike character. But we want them to know that their services have been appreciated by all who are intimately related to the International Council of Religious Education.

Stand upon thy feet

By Roy L. Smith*

AMONG THE BASIC BELIEFS of Protestantism is the supreme confidence that every human being is born possessing certain elemental rights.

Persons have inalienable rights

Perhaps the most dramatic expression of this principle to be found in the Old Testament is that one contained in Ezekiel's description of his vision, which concludes with the command: "Son of man, stand upon thy feet, and I will speak with thee" (Ezekiel 2:1).

To sense the full significance of this majestic word it is necessary to see Ezekiel in the setting within which he gave it utterance. The prophet was an evacuee in Babylon, without civil rights, property, or social standing. He was a citizen of a ruined state, a member of a discredited and conquered race. He possessed no political rights which any living person was bound to respect. Any testimony he might give in the courts would carry no weight; any protests he might raise against the wrongs he suffered would be ignored; his children could anticipate nothing in the way of either social or civil opportunity.

But he believed he was created in the image of God. This conviction had come down to him directly from Moses, the founder of the Hebrew state and the world's first true democrat, and face to face with Jehovah, his father's God, he discovered that that image in which he had been created commanded the respect of God himself. He was commanded to *stand upon his feet like a man, that the Creator of the universe might speak to him*, as though he were a noble being.

The founding fathers of the infant American republic, born and reared as they had been in the Protestant tradition, wrote this broad, inclusive principle into two immortal documents—the Declaration of Independence and the Constitution of the United States—which are inexpressibly dear to every citizen. "We hold this truth to be self-evident," they said, "that every man is born with certain inalienable rights."

The new-born babe who came crying lustily into life five minutes ago, utterly lacking all self-consciousness, became the possessor of certain rights exactly at the moment he drew into his infant lungs the first breath. Indeed, according to the laws of the American states and the noble traditions of the modern medical profession, he had rights while he still lay nestled within his mother's womb.

The rights of which our founding fathers wrote, and which Protestantism asserts on behalf of every human being, cannot be conferred by any state. It is beyond the power of any political, ecclesiastical, or civil authority to grant them. We possess them long before the state can act. It remains then the duty of every government, according to Protestant theology, to protect and guarantee them.

The English Bill of Rights, later incorporated into the Constitution of the United States of America, did not *grant* those rights to citizens. Magna Charta and the Constitution only *recognized* them; admitted that they existed and that they were from that moment on to be respected and protected with all the powers the government might be able to command.

Democracy vs. totalitarianism

Herein lies the difference between democracy and totalitarianism. The democratic state is founded upon the principle that men are made in the image of God and that states are organized to protect and safeguard that divine status. No state, according to democracy, has any rights which the individuals who are citizens of that state, have not conferred upon it. Moreover, it is the right and duty of citizens to abridge the privileges of the state at any time it appears to be infringing upon the image of God in which the citizenry were created.

The totalitarian state, on the other hand, believes that it is the supreme authority, and that no individual has any right which it does not confer—that all men depend upon the generosity of the state for whatever rights they are to enjoy. Furthermore, it believes it has the undisputed right to abridge the rights of individuals at any time it may serve the purpose or the whim of the government to do so. And if such abridgement takes place, totalitarian philosophy denies the citizen all right of protest.

The Protestant belief in the divine image of man is an all-inclusive doctrine, which includes not only the political field, but the industrial, racial, social, and spiritual areas of life also.

Protestant belief declares that man, in every interest and activity of his life, is a child of divinity with the mint-mark of God upon him, and that as such he is to stand upon his feet in every place and under every circumstance, that God may speak unto him.

This means that the true Protestant believes *God never made any man to be an underdog*.

All have access to God

Spiritually speaking, this principle is of the utmost importance. It means that no living human being has the power to shut any other living human being off from the privileges which God designed for him.

Protestants believe, for instance, that the image of God is conferred upon all men, regardless of their race, their color, their social status, or their economic classification. This divine and holy status is something which no priest, preacher, or ceremony can alter. Furthermore, to debase or to debauch it in any manner whatsoever is the supreme sin. It was against the awful crime of having destroyed God's image that Edwin Markham wrote his immortal indictment, "The Man with the Hoe."

According to Protestant belief nothing but the individual's own impenitence can ever block his way if he undertakes to approach his heavenly Father. Neither an institution, a priestly class, a ritual, or a decree is capable of shutting any person away from the heart of God if he comes in humility confessing his sins and seeking pardon and forgiveness. And once he has been assured of the forgiving grace of God he is entitled to stand upon his feet and declare to all the world, "Whereas I was blind, now I see."

*Editor of *The Christian Advocate*, Chicago, Illinois.

"Christian laymen are the great unused potential of the church. The world uses these men regardless of their religious stature. But the church has yet to realize what a spiritual power, sufficient for the world's infirmities, can be released through ordinary laymen. As the church musters this force so can it regain strength for our day."—A.G. Breidenstine in "*A Century Beckons*."

The superintendent and his job

By Clarence R. Hall*

IT IS ALMOST A FOLK TALE by now, the yarn about two college boys who, on leaving Commencement, waved their diplomas and chanted in unison, "Thank God, now we are educated!"

He keeps on growing

The fallacy contained in their exuberant exclamation is appreciated by no one better than by the church school superintendent. His education never ends. Not only does he undertake his work without benefit of diploma but all too often he jumps in to fill an unexpected breach, persuaded by the cogent appeal of his pastor and by his own rather hazy feeling that the church school is a "good thing." He has to learn as he goes and face his job from the inside. The job itself, too, keeps growing. With the modern ebb and flow of population he sees pupils and families come and go and feels the consequent need to adapt program and organization accordingly. The pupils grow up, too, so that there arises repeatedly the necessity for reconsideration of class structure, curriculum and teacher placement. He grows with the job and the job grows with him.

If he is sincere and purposeful in his work he will find a steady change in his own outlook and approaches. For one thing his own familiarity with the Bible necessarily increases. The variety of texts such as Goodspeed and Weymouth, not to mention the Revised Standard Version, will appear among his books and, one hopes, *The Soul of the Bible* by Pierce. Somewhere along the line he may read *The Revolt in the Desert* by Lawrence simply for the clear picture it gives of the climate and terrain of the Bible lands. He may even be caught checking up on his knowledge of the high points in the stories of Rome, Greece, Egypt and Mesopotamia. Also he will notice that out of that first general feeling of the school being "a good thing" he will be developing a larger interest in other folk as persons, big and small, and a real skill in getting along with all kinds of people. But primarily his own personality as a Christian cannot but expand until he is conscious of acquiring a real "concern" such as moved the shoemaker, George Fox, to sew himself a leather coat and hat and go out to follow his "inner light." He will tend to become a bit wiser like a serpent, a bit more harmless like a dove and, at the same time, a bit touched.

* Lawyer, Bridgeport, Connecticut; formerly chairman of Religious Education Committee and for six years superintendent of church school, Park Street Congregational Church.

He works with his minister

Another place where there will be a gradual readjustment will be in his relations with the minister. At first, if fortunate, he will have arranged for frequent and regular conferences with his pastor at which, man to man, they will discuss every detail and problem and the pastor's own hopes and ideals for the school until the superintendent feels that he understands thoroughly his pastor's attitude and just how much the dominie wants to share in the detailed operations. But as time passes this relationship in a large number of cases develops into a tacit understanding that the minister will appear at school sessions on special occasions; by prearrangement may drop in now and then on this or that department, giving the youngsters a chance to know their pastor and so feel more a part of the church; will usually attend the monthly staff meetings; will help on problems of personnel and on the more vital calls at homes of school members; but otherwise will be free, particularly on Sundays, for the rest of his own work as prophet, psychiatrist, economic advisor and priest in the community. Some pastors, of course, maintain a larger place in the church school program than this. It should not be difficult to work out an amicable division of duties. Certainly where the minister is equipped and willing to give professional supervisory service in the training and guidance of leaders, the superintendent will welcome this assistance with enthusiasm.

He works with his committee

If the superintendent is blessed with a Religious Education Committee in his church, his relationship there may also undergo a change with time and increasing understanding of the committee and its function. He will be inclined at the beginning to emphasize, in his part of the meetings, his need for their help in special situations arising in the school. How about that high school class of boys who want to raise money to buy uniforms for the church basketball team by running a raffle? Will a member of the committee come to that class next Sunday and talk with them about the urge to get something for nothing? What should be done to develop a program for church athletics and recreation?

At later meetings he will be ready to start discussion of how to make the most of opportunities for both staff and pupils in summer conferences; the need for a continuing school program for youth and older people so that



O. L. Simpson

Staff meetings give the superintendent his greatest chance for group inspiration and guidance.

pupils will never reach the stage where they feel "too old" for the school; teacher training courses in the church or community; the use of one of the recognized standards to check up on the strong and weak points of the school; community surveys and recruiting programs to enlarge and enrich the school. He may even muster courage to bring up for study the possibility of a unified service on Sunday mornings, though he may smile wryly to himself as he foresees the first possible reactions, particularly of the pew sitters, to this idea.

He conducts profitable staff meetings

The superintendent is often dismayed when he faces the monthly staff meeting at the start of his career. He doesn't feel quite at home with the teachers and the departmental superintendents. There is a tendency to spend too much time on such subjects as mite boxes, rewards for attendance, and queries as to whether pupils' absences for sickness should be "excused" on the records. But he comes to see that by careful preparation well in advance these conferences can bring into focus the many efforts, plans and aims of this staff. He will begin to recognize that here lies his greatest chance for group inspiration and guidance.

And then if, by good fortune and dint of hard work, he succeeds in setting up a committee of parents who agree to serve suppers for these monthly meetings things will begin to look up. Half an hour of fun and sociability while a meal is eaten together creates a sense of fellowship and solidarity not otherwise to be had. And a quiet fifteen minute devotional period by candle-light at table immediately following supper provides spiritual nourishment. Though the minister often may be present, the superintendent can well lead this informal worship himself, working out a pattern of brief devotional reading, from the Bible or other good literature, and his own prayer pointing to their personal dedication and hopes for the work. Lights on again, and the singing of a well selected hymn brings it to a close. And how those teachers can sing! No mere pious whisperings, theirs! As they come to look

ahead to these evenings others on the staff can be persuaded to take turns in leading these devotions with positive gain for all, the leaders included, in spite of their faltering and hesitancy to let themselves go.

The wise superintendent will adhere closely to a time schedule and by hustling routine business along will win time and attention through the year for such matters as detailed planning for special services of the school, the development of projects in giving, constructive use of the new visual aids, the choice of Bible passages suitable for various ages and the best ways to achieve their memorization regularly, or a demonstration by some trained teacher of principles and methods of teaching. He now puts to use the valuable techniques for group discussion which he has acquired by his own reading on the subject. The meeting will not wander from the prepared and posted agenda. There can be an increase in freedom of discussion, and decisions will be arrived at which the group will realize are its own. As an aftermath the action decided upon can become the responsibility of the workers themselves, instead of just the leader's. Though the superintendent may sometimes wish results were different he learns to accept the decision of the whole with a modicum of grace, always aware of the value of democratic procedures and of the greater ultimate progress won by means of it. As one of the group, too, his careful guidance constantly will be felt and appreciated. And by now he realizes that, though these meetings still require his best effort, they do not bother him as they once did.

He practices various rules

As our superintendent continues in all these manifold activities he will find emerging for himself a number of miscellaneous rules of practice, among which may well be the following:

1. Always to enlarge that capacity for getting along with all kinds of folk. The results may be surprisingly delightful.
2. Quietly to insist on starting all sessions and meetings

on time and to be there oneself ahead of them all.

3. Never to let the teachers have reason to think of one as a "snooperintendent," lurking there in the distance to make critical notes on their work; rather, from the start to let them feel that one is there at sessions to fit in, to help, to supplement their work.

4. To remember, when some teachers unexpectedly resign, winter blizzards blow, measles are rampant, and the church and church school seem scarcely to know each other, those words of William the Silent that go something like this:

"It is not necessary to hope, to undertake,

It is not necessary to succeed, to persevere."

5. Forever to keep painting a clear picture of the ideal, the New Jerusalem, for his church school; in doing this, to utilize the sound advice of the experts and of those experienced in the work and to take advantage of the detailed assistance contained in the wealth of printed matter available through denominational headquarters and councils of religious education; but, above all, to let this perfect school be one where the satisfaction of accomplishment abounds for both teacher and pupil, where the pupil *wants* to attend, and where teaching, learning and doing are often so interwoven that one cannot tell them apart.

6. Always keeping in mind that ideal, constantly to study and seek to understand the limitations within which the work must be done, limitations of physical space, equipment, time, personalities and abilities of co-workers, and of the homes that send the pupils.

7. To learn how to work intelligently within these limits instead of wasting effort blindly and experiencing the discouragement involved in attempting the impossible. In short, to grow to be that unique blend of an opportunist and a perfectionist, known as a Church School Superintendent.

Then, some Sunday afternoon when he is ruminating over the events of the morning and recalls the devotion of his staff and the animated response to their leadership in many parts of the school, he may well remember the Roman legend of the visit of the Sabine women at the home of Cornelia. They came before her, as the story goes, displaying their jewels and trinkets for her benefit. But when Cornelia's turn came she sent for her two sons, Gaius and Tiberius, and laying a hand on each, said, "*These are my jewels.*"

Yes, the superintendent discovers, as he looks back on that church school session and the people, old and young, whom he has come to know there, that perhaps he has a few jewels of his own.

Why bother with records?

What kind of records do you need, and why?

By Jerrus M. Bryant*

GOOD RECORD KEEPING is just as important to a church school as it is to a thriving business. However, one can get as many arguments against this as there are superintendents without good record-keeping experience. Many leaders approach a new year totally unprepared to suggest a sound program of keeping records. They do not know the purpose of good records and how they can be made simple but meaningful.

Record keeping should be looked upon as a means for investigating the performance of a church school. If the investigation is to be complete then the records must likewise be complete. Records of attendance, finances, curriculum, and personal records of officers, teachers and pupils are essential to a complete investigation.

What is active attendance?

Attendance, of course, is basic. Without it there would be no school; hence a great deal of attention must be given to this barometer of performance.

Our first action is to decide upon the minimum requirements of an active teacher and officer as related to attendance and punctuality. Our second action is to decide

upon the minimum requirements of an active pupil; in other words, what frequency of attendance, participation and contribution is considered basic for an active member. The statistics published from the records of our churches and church schools are very misleading because of the lack of standardization of report methods. Some churches consider a member active if he has attended once in a year; others use once a month as a basis. Having experienced both, it is easy to select the once a month basis as a minimum requirement, because inactivity requires prompt attention. As a matter of fact, a greater attendance than once a month would be preferable as a minimum basis. The main point is that churches should have a common standard for grading these things.

The length of time for carrying a person on the inactive roll is another point. Experience has proved that quarterly adjustment and removal of names from the church school roll should be made, making certain that no permanent removal is made until a good sound reason is found. For example, if inactivity is due to teacher difficulty the real problem is not solved by removing a name from the roll.

Getting good attendance records

Factors which influence attendance must also be established because only with this information can we properly evaluate the attendance records of the individuals, classes,

* For fourteen years superintendent and now adult teacher, Carrollton Avenue Evangelical and Reformed Church, Indianapolis, Indiana; recently elected President of the Church Federation of Indianapolis.

and the school. A few principal factors would be: weather, transportation, cooperation in the home, health, program planning for personal and educational evangelism, equipment and facilities, abilities of officers and teachers, changes of ministers or of superintendents, and starting new classes. For example, irregular attendance may be due to health, disinterest, home conditions, transportation, or a combination of things. If a map were available with the homes spotted, placing a letter to indicate the type of transportation used, with some knowledge of the convenience or inconvenience involved in its use, the transportation problem could be studied and remedied. Disinterest may be observed in many ways, through personal contact. The records in a given class might indicate real negligence on the part of the teacher.

The following types of records are required to give a real picture of the matter of attendance:

First, a detailed form to record the attendance of each individual.

Second, a summary record for the class.

Third, a composite summary accumulating the totals by ages or departmental grouping, and a complete total for the school. The summary records should include space to record bad weather, epidemics, and other external factors. A variation of from four to twelve rainy Sundays out of fifty-two will make a marked difference in the summary. Similarly, epidemics will greatly affect records and will render comparison with past performance impractical unless suitable notations are made.

Fourth, a graphical analysis. This gives an immediate picture comparison of the performance over a period of months or years. The figure on this page illustrates its application to attendance and offering records over a twenty year period. Notice particularly the effect of the last business depression on the attendance and income. Notice also how it follows the United States income curve.

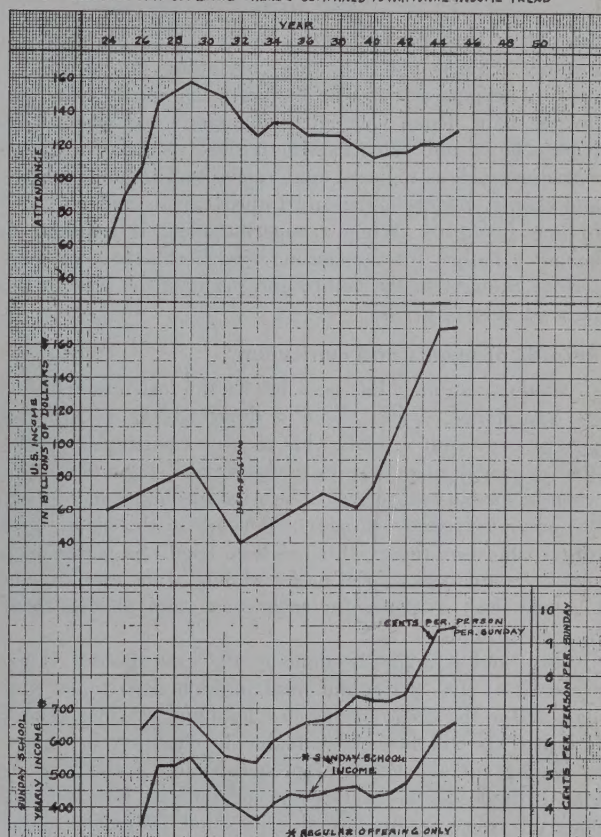
The method of keeping records of individual attendance is a matter of personal preference. Some prefer the individual card system; others the class record book. Some schools have found it convenient to have duplicate cards, one set for the class and one for the office. The office cards are filed by classes and divided into active and inactive members. In this way the number of inactive members is immediately obvious. The duplicate office record also overcomes the problem of both teacher and superintendent wanting the records at the same time, and prevents loss of record if a class card or book should be lost.

Experience and talent records

It is important to have on file a record of the training, experience, service, and special abilities of leaders. If they are asked to sign a pledge, this should be kept, together with a notation of any exceptions to the conditions they may have made at the time of their acceptance of the responsibility. As they complete new courses in leadership education or attend laboratory schools, or undertake special types of work, these should be added to the record.

It is also extremely valuable to keep a record of the special abilities of students, including those in all adult classes as well as children and young people. It often happens that when people have unused talents they may feel frustrated at never being called on to use them, and may eventually lose interest in the program. Also, not

CARROLLTON AVE. SUNDAY SCHOOL
ATTENDANCE AND OFFERING TRENDS COMPARED TO NATIONAL INCOME TREND



This graphical analysis of attendance and offering shows trends over a twenty-year period. The income is compared with the U. S. income for the same period.

using all available talent results in poorer types of program than would otherwise be possible. A church school will advance farther if all of the abilities of all its members can be used. A "talent scout" might be assigned to keep track of this type of information. Each teacher would periodically fill out a form on which he would give the name of every pupil, indicate which type of activity he has taken part in, and whether he has shown average or exceptional talent in it. Categories of performance might be: prayer, Bible memory work, vocal music, instrumental music, story telling, reading, dramatics, etc. This information would be passed on to the department head and then to the "talent scout" who would keep track of developing abilities among the membership. Then when a special type of service is needed by some organization, the person best fitted to give it could be called upon.

Financial records

Financial records are also important. A school with a good budget and accounting records is generally one with good future planning. A simple system of bookkeeping will suffice, as a rule. All financial records should be focused about the budget. Each budgeted item will be represented by a separate page in the ledger, with one extra page to carry the summary figures of all items. With this system the treasurer can quickly report the income and expendi-

tures against any item of the budget. Many school treasurers, when asked about certain expenses, must search through a long list of items, trying to pick out the ones wanted. This is not only time-consuming but also quite open to serious error. The budget might include the following main items: Current maintenance and general expense; Social and recreational activities; Special educational activities, such as regional conferences and summer schools and camps; Benevolence; and Improvements and purchase of new furniture. When a superintendent is required to submit a budget for the coming year he has to give some serious thought to the future and evaluate the past in the light of current needs.

Records of events and curriculum

Another reminder has been left to the last to emphasize its importance. Please keep a diary of the events and programs of your school! This record is particularly valuable to a new superintendent who is really "on the spot" when he has no real reference on what has happened during the previous years. He cannot depend on the memory of others who were there—this has been tried. So *please* keep such a record: just a brief note and date of the event, using a single sheet of paper for each event, and placing them in a good binder.

Also—and it might be done in the same binder—keep a record of the curriculum used in each department and class and in the vacation church school and weekday school if any. This will be very valuable in checking in regard to overlapping or lack of comprehensiveness in the curriculum. If the leader in each case would indicate how well the materials were received and a personal judgment about their desirability this would help the committee planning any change in lesson materials.

With records of this kind available, the performance of the church school can be measured. The roll of inactive members is a challenge to the church school leadership and in it may lie hidden the answer to the lack of a better program. When reasons for loss of attendance are seriously investigated an improvement in the school may be brought about, to encourage the attendance of these and other unchurched persons. It is realized that records of attendance will not tell how much Christian spirit has been acquired, but it does represent a contact, and if we make that contact worth while a great deal has been gained, unmeasurable though it may be.

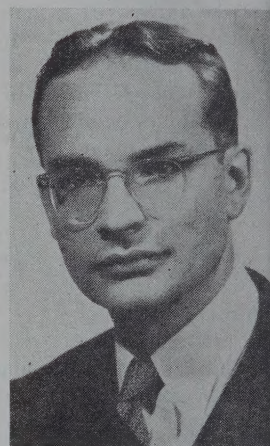
Christian Education Faces Its World

In 1922—"The world is still in heart at war. Goodwill among nations and races and between social and industrial classes has not yet been established. Even such peace as we have is in danger." (From a resolution at the Quadrennial Convention at which the International Council of Religious Education was formed.)

In 1947—"Christianity is no longer an elective. With the release of atomic energy now a practicality, mankind faces either a world-wide birth of goodwill, fair play and the basic Christian virtues, or annihilation. An adequate program of Christian education is mandatory." (Statement by Professor Gerald Breen Switzer of Canada in "A Century Beckons.")

New director of public relations

IT GIVES me much pleasure to announce that Mr. Lemuel Petersen joined the staff of the International Council of Religious Education on June 15 as Director of Public Relations. He is to take over from the portfolio of the Rev. Philip C. Landers and his publicity assistant, Mrs. Helen Cantley, the responsibility for giving publicity and promotion to the great weeks of emphases in which the Council's member agencies give a main-line thrust for Christian education; such as: Youth Week, National Family Week, and Religious Education Week; also other phases of public relations work in the International Council. Mr. Landers will continue to serve as Associate General Secretary in Business and Public Relations, in which position he has been carrying an increasingly heavy load.



Lemuel Petersen

Mr. Petersen is unusually well qualified for his new work by both education and experience. He has just this year received his B.D. degree from the Yale University Divinity School, having majored in religious education. He took his A.B. degree from the University of Minnesota, majoring in journalism. He has been doing newspaper writing and editing since his freshman year in college. While at Yale he served one year as Telegraph Editor on the New Haven *Journal Courier*, and the following summer was the paper's State Editor. He did editorial and research work for the *Quarterly Journal of Studies on Alcohol*, and this past year worked part time as Instructor in Journalism and English Composition at the Junior College of Commerce in New Haven. He has also done considerable publicity work for church organizations.

Mr. Petersen has been active in church youth circles since high school days. He was the Minnesota delegate to the Second National Meeting of the Baptist Youth Fellowship in 1942, serving as chairman of the Organization Committee which made plans for Fellowship groups of all kinds. From January 1943 to June 1944 he was Central Vice President of the Baptist Youth Fellowship and Youth Representative of the Curriculum Committee of the Northern Baptist Convention. He did public relations and editorial work for the Baptist Youth Fellowship, serving for one summer in the national office in Philadelphia.

Mr. Petersen's father is a minister of the Swedish Baptist Church in St. Paul, Minnesota. His wife has majored in religious education and church music. We are happy to welcome this young man to our staff and look forward to pleasant and profitable association with him.

Roy G. Ross
General Secretary

International Journal of Religious Education

Getting and training leaders

The superintendent has responsibility for a long term process

By Charles D. Spotts*

HOW CAN I GET people to serve as officers and teachers in the several departments of my church school?" This is the perennial question of many superintendents. It is heard at county and district conventions, or wherever superintendents gather for a discussion of their problems. A second question is heard almost as frequently—"How can I persuade my leaders to prepare themselves better for their jobs?" Most superintendents do want their leaders to be better trained.

There is no simple, over-all answer to these two important questions. But some of us have accumulated sufficient experience to make it possible to offer several practical suggestions.

It can't be done alone

The task involved in these two questions is too great for one person to face alone. Since this problem has congregational-wide implications, it should be assumed by the congregation. There should be a "climate of opinion" among the church members emphasizing the importance of the educational work and the necessity of persons to prepare for it. In addition, the congregation, at its annual meeting, should elect a Board or Committee of Religious Education. Plans for organization vary, but this might consist of five or seven persons, each to serve for a period of two years. As superintendent of the church school you will serve as chairman of this Board or Committee, and the pastor will be an ex-officio member.

The first task of this Board or Committee would be to face the problem of securing and training leaders for the educational program of the church. This will prove to be much more effective than the traditional method of having Sunday school officers and teachers elect themselves.

Your immediate needs

When you meet with the Board or Committee the first time, you should come prepared with a picture of the immediate needs, that is, a complete list of positions which will have to be filled in the near future. Your presentation will be much more effective if you have made a "job analysis" for each position, so that all will have a clear-cut picture of exactly what is the nature of the job in each case. Suppose one of the positions needed to be filled was the head of the primary department—your notes might include the following items:

Principal of Primary Department

Age: Between twenty-five and forty-five.

Sex: Preferably a married woman, experienced—either a successful mother of at least two children, or experienced as a public school teacher of the first three grades.

Abilities: a. Should be able to tell stories effectively.

- b. Capacity to plan and conduct formal worship services.
- c. Able to teach children how to sing.
- d. Skill in getting other leaders to cooperate.
- e. Willingness to get further training.

Of course you and the members of the Board may not be able to think of any person who will match completely this picture. But it will give you a good idea of the kind of person to be considered. Frequently the pastor will think of a person who will most nearly fit this picture.

Therefore, the first step for you and your Board is to get a concrete picture of the kind of persons whom you will need for the places of leadership in your educational program.

Challenging the right persons

Before you go looking for the persons to do the job that needs to be done, you and your Board will want to agree upon certain fundamental principles:

a. *Limited time of service.* Don't ask anyone to serve for life, as has often happened in the past. Most people will be much more willing to volunteer if they are asked to serve for a specified time. Many churches are now asking their educational leaders to serve for one year, with reelection being recommended only after consultation with each person involved. Of course, this principle will not prevent longer terms of service for those who are qualified and are willing.

Frequently, there will be special tasks which require unusual ability and training and will demand only a short period of service. It may be that the junior boys will be studying a unit for three months on church history. In the congregation or in the community there may be found a man or woman who has had some experience in this field. Such a person would then be asked to teach this class for only the three months involved in this study. In the course of a year, you may discover that a number of specialized jobs can be done on a short term basis. You will discover that it is comparatively easy to get persons to volunteer service when the term is definite and when they realize that you are quite clear about the job that is to be done.

b. *Include vacations in the contract.* Don't make service in your church a drudgery. When you ask someone to take a certain position, make it quite clear that you don't expect him to be present fifty-two Sundays in a year. The most consecrated leader requires a change. Those who are on the payroll expect a vacation; volunteer leaders also deserve "time off." Many will welcome such an arrangement in order to be able to visit other church schools and to observe different methods. Others will want merely "vacation." Still others will use such "time off" to enroll in camps or leadership training schools. It will be easier to get well-qualified persons to say "yes," if you can assure them that they will not be tied down every week.

c. *Dignify the job.* Help the prospect to see the im-

* Professor of Religion, Franklin-Marshall College; acting as Director of Religious Education, St. Peter's Evangelical and Reformed Church, Lancaster, Pennsylvania.



Harold L. Phillips

Which of your young people are potential leaders? Do you give them a chance to develop their leadership abilities through their own program and through attendance at summer camps and training schools?

portance and significance of the job that you are asking him to do. If you are asking someone to serve as pianist in the junior department, you must help that person to see that there is more involved than merely playing a piano. A pianist is a minister of music. She can help to create the proper atmosphere of meditation and worship. She can interpret to the boys and girls the religious implications of sacred music. She can use the piano to speak a language which only the soul can understand. She can inspire the love and appreciation of good music in the lives of the juniors. It will be much easier for you to get musicians to volunteer if you challenge them along these lines. Above all, help those whom you challenge to see that they are being asked to share with God in his creative task of helping persons to grow in their capacity to commune with him.

Helping the leaders to grow

Mr. Superintendent, your job has not come to an end when you have every position on your staff filled. Naturally, when that happens, you can rejoice. But what you want is not only leaders but better and better leaders. Leadership training, therefore, becomes a long-term program. It cannot be otherwise; you will always need to be training a group of young people who will be needed to "fill the gaps" in

the ranks. You will constantly be challenging those who are in service to become even better leaders than they are now.

a. *Getting your young people ready.* At least once a year, you and the members of your Board will want to make a careful survey of all the young people who are affiliated with your congregation, with the purpose of listing those who look like good leadership possibilities. Definite plans should be initiated for sending each of these persons to summer camps and leadership training schools. Many church schools have been reborn as a result of sending a regular annual delegation of young people to summer camps.

In many cases, such young people will need financial assistance. Foreseeing this, you and your Board will place into either the church or the church school budget, an annual item of at least \$100 for helping young people to get to camp.

In the case of the more advanced young people, you will want to help them select the courses which will best prepare them for the job for which you and the Board think they are best qualified. It will be very helpful to have a cumulative record card for each of your most promising young people. Such a card could include the following items:

Name..... Age.....

Camps Attended — Year — Courses

Conferences Attended — Year — Interests

Record of Interviews

Notes

Such a record will be very helpful during later years in determining the qualifications of such persons for positions of leadership.

Fortunate is the Superintendent who will plan to send at least three young people to camp each summer. He will have an invaluable source from which to choose new leaders.

Follow the Convention at Home

IF YOU CAN'T GO to the International Sunday School Convention in Des Moines, Iowa, July 23-28, do the next best thing—follow the proceedings through the *Convention Daily* edition of the *International Journal of Religious Education*. Five daily papers. Cost: 50c subscription, if papers are sent separately each day; 25c if sent in a packet at the close of the Convention.

Send your order to the International Journal of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois.

International Journal of Religious Education

Those who go away to college constitute another promising group for the superintendent. A file of these persons should include a record of their major studies. This information may be of much practical value when the need for substitute teachers becomes acute during the vacation period. A sociology major might be just the person to take that high school class while the regular teacher is on vacation. Such arrangement should be made in advance to enable the college student sufficient time to outline his material while the library and his teachers are available.

b. *Using the workers' conference.* Many superintendents need to discover the training possibilities which are potential in the monthly workers' conferences. A workers' conference is not a business session. The Board or Committee which was described above should gradually assume responsibility for the routine items of business which an educational program requires. This will free the workers' conference for an educational program.

One superintendent planned an entire winter of workers' conferences for the purpose of studying Roland Bainton's *The Church of Our Fathers*. His leaders got a fine grasp of the history of the Christian Church through this experience. Another superintendent selects one important article in each issue of the *International Journal* for report and discussion at each workers' conference. The monthly workers' conference presents an excellent opportunity for training in service.

c. *Using training courses.* The workers' conferences might also be used from time to time to discover the special training needs of teachers. You have the workers; they have their special tasks; what are their needs? Do some of them need Bible study; others teaching method; some training in special methods, such as dramatic or worship? After discovering the needs, plans can be made for the teachers to attend training classes where courses are taught in these areas. There are three main types of opportunity: The community leadership training school may well offer special courses which one denomination alone might not be able to give. The denominational training school may give courses in church doctrine and polity needed by some of the teachers. When no appropriate course is offered elsewhere, the pastor or other qualified person may offer such a course in the local church.

d. *Through supervision.* Perhaps the most effective training of all is done through supervision on the job. Assistance is given in preparing lesson plans that are to be taught in the immediate future, and in learning various types of information and techniques that can be put into practice at once. The teaching situation is real and the lessons meaningful. The Board or Committee on Religious Education should see to it that opportunities for such supervision are available to the teachers. In churches where there is a director of religious education, this may be his primary task. Sometimes ministers are equipped to give this teaching. Other resources also may be available in the community: people trained in public school education and alert to religious education objectives and special needs; or council or denominational workers resident in the community who might be able to give help at certain times during the week though unable to attend on Sunday.

The Master Teacher chose his helpers carefully. You must do likewise. He gave them an intensive program of training as he lived with them for at least eighteen months.

Your training program must also be intensive and continuous. He didn't always succeed. Neither will you. However, the results of his program are still present in the vitality and the power of his church. No one will ever be able to measure how far-reaching will be the effect of your work as the one who challenges and trains men and women to do the work of Christian education. Your job includes other tasks, but this is, by far, the most significant.

Are you going?

TO DES MOINES, of course!

To the 21st International Sunday School Convention, July 23 to 27.

Are you going to join Sunday school superintendents, teachers and leaders from 41 denominations and 45 states, Canada and Alaska? This is a "last call for Des Moines." You may still send in your registration and spend four days in fellowship with the 10,000 delegates to the Sunday School Convention as they say to the world, "Sunday schools are important—we have potentially one of the most influential jobs in the world—to live Christ, teach Christ."

Are you going to Des Moines to hear the leaders in American religious, educational and civic life? They include: Dr. Roy L. Smith, editor of the *Christian Advocate*; Mrs. Grace Sloan Overton, counselor on the home and family; Harold E. Stassen, president of the International Council; Thomas Clark, Attorney General of the United States; Miss Ruth Isabel Seabury, of the Foreign Missionary Society of the Congregational Church; Dr. Charles Turck, president of Macalester College, St. Paul, Minnesota; Dr. Mordecai Johnson, president of Howard University, Washington, D. C.; Dr. Reuben H. Mueller, Executive Secretary of Christian Education, Evangelical United Brethren Church; Dr. Paul W. Quillian, pastor of First Methodist Church, Houston, Texas.

Are you going to participate in the forums and discussions spearheaded by six leading lay men and women stressing: the Sunday school and the home, the Sunday school and its leaders, the Sunday school and evangelism in the community?

Are you going to study the place of the Bible in your work under the leadership of Dr. Paul Hoh, president of Lutheran Theological Seminary, Philadelphia; Dr. Ernest Trice Thompson, professor of Church History, Union Theological Seminary, Richmond; and Dr. A. G. Wehrli, head of the department of Old Testament of Eden Theological Seminary, Webster Groves, Missouri?

Are you going to join us in the Sunday evening pageant of consecration, written and directed by Dr. Harold A. Pflug, professor of Christian Education at Eden Theological Seminary?

Are you going to be a part of this fellowship?

Des Moines awaits you. This is your opportunity to widen your interests, to deepen your spiritual life, to increase your effectiveness as a teacher and leader, to reconsecrate yourself to Live Christ—Teach Christ.

This is the last call!

Are you going?

Administering visual aids

In the program of the local church

By Ray Stewart*

CHURCHES all over the country are spending thousands of dollars for motion picture, film slide, and slide projectors of various kinds, screens, and sets of films and slides. Properly used, these can be an invaluable help in effective Christian teaching. But unless some method is

1. His first duty is to know materials and equipment. He will gather source materials, handbooks, lists of visual materials, and other informative literature. He will order materials, keep the machines in repair, and make sure that presentations are mechanically effective. He may, of course, have assistants, particularly in running the machines, but he is the responsible person.

2. His second task is to have the equipment at the place it is needed at the time it is needed. Three classes may want to use the same set of slides on the same morning. He will make out a time schedule, and see that the equipment is moved from one place to another and available at the time expected by the teacher. He will receive all requests for showings, and arrange for the time and conditions of presentation. His administration covers the use of the equipment for services held during the week as well as those on Sunday.

Preview all films before showing, checking content, condition, length and applications.



Encyclopaedia Britannica Films, Inc.

worked out in the local church to see that this equipment is used, and used in the right way, before long it will begin collecting dust in church store rooms, along with old magic lanterns and stereoscopes.

How much and to what effect visual equipment is used will depend in large measure in each church on a small group of people, a committee in charge of visual education. It will probably depend specifically on a single person, appointed to act for the committee, who may be called the "director of visual education," and who will have charge of administering the use of visual aids throughout the church and the church school program. This will be a person who is well informed, or willing to become informed, on materials, sources and methods. All departments work through him, thus avoiding waste of money for duplicate film rental, conflict in time schedules, and careless presentations. The position of this director of visual education is an extremely important one. Every effort should be made to obtain the right person, one who is enthusiastic and competent. If at all possible, he should have no other church duties. He has three main tasks:

3. A third and very important task is the education of the church leadership in the use of the visual materials. In this task he may have the help of members of his committee or someone else who can spend some time on it. The curriculum used in the various organizations should be surveyed months ahead. When topics are to be covered for which good visual materials are available, he will tell the leader about these well in advance, arrange for him to have a preview, and make arrangements for the showing. He will try always to see that the pictures are not used as a substitute for other teaching methods, or to avoid study on the part of the teacher, but are integrated into the on-going teaching process.

Among the many details that make for effective use of visual materials here are a few that have been selected for emphasis:

Plan far in advance. Correlate visual aids with Sunday school, youth, adult and recreational programs.

Use projection equipment fully. Don't let it hibernate in a closet. Many weekday programs of various groups should be using it.

Exercise imagination and initiative. Thoughtful and

International Journal of Religious Education

* Englewood, Colorado

creative use of material means as much to the program as the material itself. Experiment with methods of making programs more effective.

Build a church library of pictures, slides and film-strips. These are valuable and inexpensive sources of teaching, worship and devotional materials and should be available for immediate reference and use by teachers and superintendents.

Prepare a catalog of motion pictures suitable for local use. Free previews can be arranged for private showing if no audience is present. Preview likely films and make careful notes on their possibilities.

Preview all films and slides before showing. Check content, condition, length and applications, and gain information for introduction.

Keep equipment clean and well cared for. This is important. Dirty, carelessly handled equipment gives shoddy performances, is likely to damage film, and does not last as it should.

Always set up projection equipment early. Have everything ready before the audience arrives; test equipment, sound, etc., to forestall embarrassing failures. Be

sure to check on light switches for darkening the room and relighting.

Train other operators. Proper presentation involves correct handling of projection equipment by properly trained operators. Train several operators; no presentation should suffer because any one operator is unable to be present. It is important that operators study all mechanisms thoroughly and *know* them. When teaching operators, first explain the machine in detail and have them observe operation. Before they touch any equipment require thorough reading of the manufacturer's instruction book. *Then practice.* Only long and right practice makes perfect. To assure correct presentations, develop certain "musts" for operators.

Bear this in mind: projected visual aids have proven their worth in Christian teaching, but their greatest worth comes through careful planning and thorough utilization. The message of Christianity is so vital, and its proper teaching is so all important that no methods which can make teaching goals more attainable should be neglected, and no method used should be carelessly or unlearnedly handled. Let's develop efficient visual methods.

The superintendent in the small church

Has the church's most important job

By Lucy Foreman*

THE SUPERINTENDENT of a small Sunday school really "rates." In a large city church children might go to Sunday school for years without knowing the name of the general superintendent, but in the small church he is a very important person. Children are pleased to meet him during the week and have him call them by name. Young people and adults introduce him to their friends with pride. The superintendent, it is often said, has the most important job in the church. In churches where there is no resident minister this is particularly true. He is responsible for seeing that boys and girls, young people and adults are given guidance in Christian living. This is the same thing the church is trying to do. Is the Sunday school succeeding at this objective? Is it working in the best way in its attempt to realize this purpose?

Every superintendent should take time at least once a year to look at his job squarely and decide what he expects of himself in his job. His personal qualifications are the same, no matter how big or small the school. The superintendent should be a growing Christian; he should have enthusiasm for his work and be willing to learn; he should like people, be able to work happily with them, leading

them to a desire to give their best to their work; he should not be afraid of work but be willing to do anything that needs to be done.

What is the situation?

Next the superintendent should study the situation as it now is.¹

1. Look at the building in which all the work of the Sunday school is to be done. It may be one room, one room and a basement, or one room with one or two small rooms adjoining. This space must be used in the best possible way. Is it? Are the little children in a space best suited to them? If this is a place where they could have their own worship service, is their leader taking advantage of this opportunity? Is there any storage or other lost space that could be used as a class room? Would partitions help?

2. Is the pastor present every Sunday, or only on certain Sundays? This is important. If every Sunday, the members have the opportunity of congregational worship; if not, greater care is needed to provide good worship programs every Sunday.

¹ *The International Standard for the Sunday Church School* will suggest things to look for and standards which the church Sunday school should try to meet. This may be ordered at 15c each from the International Council of Religious Education or its agencies.

* Director of Adult Work, Inter-Board Council of the Tennessee Annual Conference of the Methodist Church; Nashville, Tennessee.

3. How much time is there for the Sunday session? Is this enough? Can it be lengthened? How much of this time should be used for the worship service; how much for class session?

4. At what hour is Sunday school held? Is this the best time for the larger number of the members? If not, should the time be changed? Should an additional class be held at a different time for those who cannot come on Sundays?

5. What is the enrollment? The average attendance? How many children are there under six? How many six to eight? How many nine to eleven? How many young people? How many adults? Do each of these age groups have separate classes? Is each group using the lesson materials best suited to them?

6. How many teachers are there? Are others needed? Who are the potential leaders who might be used? Do the teachers know where to go for help?

7. Are regular monthly meetings of workers held? Are these planned for in advance?

8. Are records carefully kept in each class and for the whole school?

The superintendent on Sunday

On Sunday morning the superintendent will plan to be at the church from fifteen minutes to half an hour before time to begin. He will see that everything is in readiness—a good fire in winter, windows open in summer; if necessary he will be the janitor pro-tem. He will see that the hymn books are distributed. He will be ready to greet each person as he comes, ask teachers to sit with class members, the small children at the front unless they have a separate service elsewhere. He will try to get everyone to sit closely enough together to join well in singing and in Scripture reading. He will have a list of items for which he is responsible, such as necessary announcements, and will make these at a time that will not interrupt the worship service. If the worship service leader should fail to come, he will be ready to carry on.

The worship period

The superintendent knows that he is responsible for seeing that a good worship service is planned for each Sunday. He may lead it now and then, but other workers also need the experience of planning and leading the worship service. A teacher might lead it one Sunday, the adult or the young people's class another. The children will not be expected to have charge of a service, but they may have a part, perhaps by singing a song found in their lesson materials. The older boys and girls may repeat together some passage of Scripture they have learned.

The superintendent will soon realize that it is advisable to have a small committee to plan the worship services, with himself as one of its members. In a small school this committee might be made up of a teacher of children, a young person, and a member of the adult group. This committee will decide upon the leaders to be asked from Sunday to Sunday, and will ask them at least two weeks in advance. They may decide to select a general subject for a month and then break it up and let each leader know his subject for the day. When all ages meet together it is almost impossible to have a program that will be suited to all those of such varying ages and interests, but every program can have something for each group, such as a story for the children and a song the young people enjoy singing.

The looks of the room will have much to do with the effectiveness of the program. It should be clean, in order, and if possible decorated with flowers or green branches, the leader of the day being responsible for the decoration. At times the children may be able to select a picture from their materials which may be used in the service.

Workers' meetings

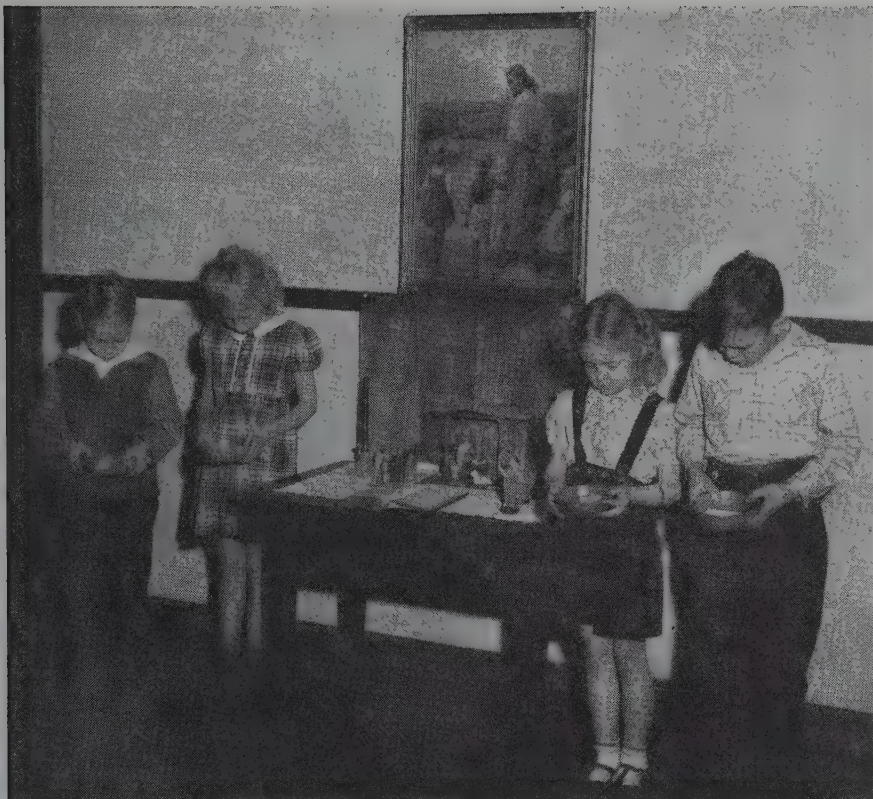
The work of the Sunday school cannot be carried on at its best unless the superintendent and the other officers and teachers meet together to plan for it. The time and place selected should be that best suited to the larger number. In winter it may be best to meet in homes. To save an extra trip they might meet at the church after Sunday school on some Sunday when there is no preaching service. The thing to be considered is the amount of time; it is not possible to hold a good meeting in a few minutes. Hurrying is bad, but no time should be wasted. Unless there is work to be done, no meeting should be called.

The superintendent should have a list of things to be taken up. This will include matters mentioned by the teachers or officers as needing attention. The superintendent will preside at these meetings and he should decide upon the way of beginning them. This might be with a prayer; or he may think it better to discuss problems and then ask that all pray that God will help them solve them.

There may be a number of items on which the superintendent and the other workers will try to check month after month. A list of these items might be as follows:

1. The room is clean and in order every Sunday.
2. Teachers come regularly.
3. Members come regularly.
4. The classes are properly divided.
5. The proper literature is used by both teachers and pupils.
6. The space is used to the best advantage.
7. All babies are enrolled by the nursery visitor.
8. Accurate records are kept.
9. Missionary education is not overlooked.
10. A vacation church school is planned for each summer.
11. An occasional program of fellowship, such as picnics, church dinners, family socials, is provided for the whole church.
12. A continuous effort is made to reach new members.
13. A training class for teachers and also one for prospective teachers is held, if possible, each year.
14. Programs for all meetings are planned in advance.
15. All are on the outlook for prospective workers.

The good superintendent is a growing superintendent. He knows it is possible for adults to grow and change and to become the kind of persons they want to become. He also realizes that he must use the gifts he has, and realizes that he does have gifts which, as do all good gifts, come from God. It is his responsibility to use them to the best of his ability and to know that they will grow with use. He will realize that he too has access to the great Source of strength that Jesus had when he was teaching and training his disciples. When God's guidance is constantly sought, he will be able to say with confidence, "Anything that needs to be done can be done when persons are willing to make the sacrifice to have God's power released in their lives." Yours is a great job, Mr. Superintendent, and we continue to look to you for leadership!



Harold L. Phillips

The children make pledges and bring their offerings weekly in the envelopes provided.

Financing the church school

By Max T. Hohn*

SHOULD THE CHURCH SCHOOL support itself financially, or should it be supported by the church of which it is a part? There are exponents of both views. The practice of having a church school depend entirely for its support on the contributions which it receives from its members is still going on in many churches. There are others in which all the contributions of the pupils go to projects outside the current running expenses of the school.

Both these views seem to me to be extreme. The church school is an institution and should shoulder part of the burden of maintaining itself. But it is also an arm of the church; therefore the church has a responsibility toward it. This hybrid nature of the church school's position may seem to be the result of haphazard evolution and improvisation; but I would not change it for any other plan I know.

To make clearer this kind of *shared* responsibility, the practice at the First Congregational Church of Oak Park, Illinois, will serve as an example. The church provides the physical plant in which the Department of Religious Education carries on its program. The trustees provide light and heat, maintain classrooms in good repair, and purchase needed physical equipment of a permanent nature.

* Teacher in Oak Park High School, Chairman, Board of Religious Education, First Congregational Church, Oak Park, Illinois.

They employ the Director, provide secretarial assistance, and assign to the Department a portion of the time of the Associate Minister, who conducts the work with high-school people. The trustees also make a direct grant to the Department—from one-fourth to one-third of the amount the children provide by their own contributions through a pledge system.

What does the Department of Religious Education do for itself?

In our church, youth organizations are administered by the Board of Religious Education. This Board has a number of standing committees. Among these is the Finance Committee (including the Director), which prepares a budget, works out methods of raising the money, and from time to time recommends to the Board specific expenditures and allocations of funds. The Director informs the Committee concerning the operating needs of each department; the estimated needs of the general fund; other needs for visual aids, special functions, and the like; and the most appealing channels for giving to others. The Committee then prepares a budget, and fixes the goal of the Department's own program of giving, assigning a specific share to each department and organization. Our goals in the past three years have been \$1451, \$1721, and \$1893. The budget includes 10% for shrinkage, but in 1946 the

pledge money paid was 98% of the goal.

We are proud of this record. We believe it reflects the careful program of training in responsibility undertaken by our Finance Committee and our Director, Mrs. Philip C. Landers.

Well in advance of the beginning of the year, a picture sheet and a pledge card are prepared. The card shows the goal of giving, the share assigned to each department, and reasons for pledging. The picture sheet lists our own needs, and the projects beyond our parish which we help to support. At present one third of the income from our pledges goes to others. From time to time our children are informed about these projects—by means of films, exhibits, and talks by visiting representatives. This is one of the most important aspects of the training.

At the beginning of the year, a letter is sent to the parents of each of the younger pupils, explaining carefully our program of sharing, and inclosing a pledge card. Both the pupil and the parent sign the card; thus the pledge is the result of a family decision. In the high-school department, pledge cards are signed only by the pupils. About

94% of our children and youth make pledges. Beginning after Easter, the pupils are encouraged to bring two envelopes each Sunday, to provide for the summer vacation period. When a pledge falls in arrears, the pupil receives a tactful "Report on Giving." When it is paid in full, he receives a letter of commendation.

Until a pupil graduates from the high-school department, his obligation is to the Department of Religious Education budget; the church does not ask him for a pledge. We believe a church school's finances cannot be well managed otherwise. Nor can children and youth be properly trained in giving when church and church school compete for their gifts. Furthermore, the pledge program is planned to take care of the needs, without other attempts to raise money—except for special Christmas and Easter offerings to meet world needs.

This program of giving, along with formal instruction in the structure, operation, and financial requirements of the church organization (provided primarily at the junior high-school level), makes for responsible citizenship in the church community.

Another corps of teachers

How the home and church school can help each other

By Richard E. Lentz*

WHEN A SUPERINTENDENT has just settled down to his job in the church school and begins to feel at home in it, it is a bit disconcerting for him to find that another large task is also his—cooperation with the homes to make effective a total program of religious education. He is told that in the parents of his pupils a new corps of teachers is on his hands. If he were to complain about this new responsibility, one could scarcely blame him. But usually he doesn't; he does what he can to meet this new opportunity for Christian nurture.

Of course cooperation with the home is not new. The church school has always had these contacts. But in many ways the movement for education in family living is new, and superintendents are alert to it. This article, by request of the editors, will deal not with the movement as a whole but with ways by which the church school and the home can work together in serving the same children. What does this cooperation require?

An inclusive program

It requires more than an occasional parent-teacher meeting in the church. It involves building one inclusive program of Christian education, in which the advantages and talents available in these two situations of Christian education are used to the full. Leadership training opportunities will certainly include parents just as they now include teachers. The superintendent will naturally take a leading part in developing and carrying out this program. The entire faculty of the church school will be guided

in their attitude toward the homes of the church by the attitude of the superintendent.

Plans for special events that are a part of this total program and that emphasize the home will be cleared through the workers' conference. The superintendent or the Director of Family Education may suggest congregation-wide projects involving the families. These special projects can include exhibits, demonstrations or programs at the departmental level or for the whole school. Every church should give many opportunities for the parents to see the school of the church in action.

Visits to the homes

Now, if the church school teachers like to have their co-teachers visit them at the church, is it not likely that the home teachers would like to have this good thing reversed? Teachers in the church school should visit the homes, not just to "see what kind of homes my pupils come from" but to acquaint themselves with the problems and attainments of the parent-teachers. Whenever significant achievements within the families are discovered, such as helpful worship, group recreation, or guided table conversation, recognition should be given to them. Perhaps the successful father or mother might be asked to speak before the church school teachers. In this way a very wholesome fellowship may be fostered. It takes visits to find out these things.

Books, audio, and visual aids

The superintendent is concerned about having material for use in the homes included in the libraries of the church.

* Minister, Central Christian Church, Anderson, Indiana.



Harold L. Phillips

A lending library should be available for parents, with books for both themselves and their children.

Not only books, but also pictures, recordings, slides and literature might be provided. Mothers will be glad to borrow from the church library story books or illustrative material for the religious training of the children. Many families now have projectors and record-players. There are good religious films that a wise church might circulate among the homes for a family evening. Were father to say at the dinner table, "Tonight we have a film I borrowed from the church film library. It's a good one," would not the whole family be drawn closer to the church? And what more wholesome experience can one imagine than a family viewing together at home, "The First Easter"?

The church might make possible an evening of religious music by lending an album of fine records. Kodachrome slides could be circulated. These can be used with a projector since many homes own projectors, or with a small inexpensive viewer designed for this purpose. There are possibilities in both of these newer facilities for the church's home ministry. Original slides and recordings are not prohibitive in cost. Recordings of the children's choir or of a story as told by the church school teachers hold a family enthralled when the home has an opportunity to borrow such a record from the church. The superintendent will encourage his librarians to expand their services, seeking suggestions from both parents and children. A reading room in the church might be provided.

Help outside the church

Certain community agencies have very good home-

centered programs. That of the Cub Scout movement is outstanding. Any church school would multiply its usefulness by full cooperation with all of these organizations that reach the children and their parents. A Cub Scout may not be received into the Pack without an interview with his parents. The Cub Dens meet in homes of the neighborhood. Much of this program is ready-made for church school cooperation. Girl Scouts, Campfire Girls, and boys' clubs likewise are promising. Recognition should be given to participating children.

Some of the radio programs have significance for the families of the parish. There are motion pictures that might benefit the home. The superintendent could encourage a group of parents to evaluate both radio and movies and make recommendations to the parish. Family discussions of certain movies might be held at the church. Radio scripts for use as public service features on local radio stations might be developed by parents' groups or by groups of parents and youth. Very profitable discussions accompany creative projects of this type.

So, in such ways as these, the superintendent can most effectively use in a good relationship to each other the teachers in his church and the parents in their homes.

When Superintendents Get Together

MEETINGS of church school superintendents have been going on for a long time. The early ones began usually as inter-church organizations. In recent years denominational groups have been numerous. Both types do good work when wisely planned and carried on. A sample inter-church plan is that of the Erie Sunday School Superintendents' Association of the Council of Churches of Erie, Pennsylvania.

Once a month the Association holds a dinner conference at the Y.M.C.A. for informal fellowship and discussion. There is no stated program prepared. Attendance is limited to superintendents. During and after the meal programs and experiences are shared in a friendly way.

An important activity is the Quarterly Workers' Conference. This is a dinner meeting planned by the Cabinet of the Association but open to all church school workers. The programs provide for an outside speaker at least once a year and at other times a series of departmental conferences under local leaders. In October, 1946, Rev. Jerry Walker talked on radio. In March, 1947, a round table was staged on the topic, "Is the Educational Program of our Church Adequate?" The coming fall meeting will celebrate the 17th annual Religious Education Week. The attendance for these two meetings is gradually rising.

The Association holds a Sustaining Membership in the International Council of Religious Education. The eight members on the cabinet, all of whom are superintendents except the advisor, go over the materials at their meetings and make selections for themselves or for their teachers.

The organization of the Association is simple. There are no standing committees. Special committees are appointed for various functions. Three additional superintendents serve with the usual four officers on the cabinet, along with one ministerial advisor.

The churches of America on trial

A play for city and state councils of churches

By Dorothy Clarke Wilson*

CHARACTERS:

| | |
|--------------------------|-----------------|
| A READER | A BAPTIST |
| CLERK OF COURT | A PRESBYTERIAN |
| JUDGE | AN EPISCOPALIAN |
| PROSECUTOR | DEFENDANT |
| A METHODIST | COURT OFFICER |
| GROUP OF CHILDREN | |
| MR. FORMER CHURCHMEMBER | |
| MRS. FORMER CHURCHMEMBER | |
| MRS. BROWN | MR. JOHN SMITH |
| MRS. BLACK | MRS. JOHN SMITH |
| MRS. WHITE | |
| DR. CITY MINISTER | |
| MR. COUNTRY PREACHER | |

SCENE: A court room.

TIME: *The present.*

Author's Note

This dramatic sketch was originally entitled "The Churches of Maine on Trial," and it was first presented at an annual meeting of the Maine Council of Churches. It was distributed in mimeographed form by the International Council of Religious Education and adapted for local use by several state councils. This adaptation, at the request of the *International Journal of Religious Education*, presents the subject matter in a more general form so that it may be used by interdenominational groups of any locality. The author has the feeling, however, that some values are lost in the more general interpretation and that many groups may wish to re-adapt the script to their own local situation. A Maine audience, for instance, finds it less significant to learn that there are fifteen million unchurched children in the United States than that there are ten thousand such in the state of Maine. Then, too, each locality has its own problem which it is impossible to depict in a script designed for use throughout the country. The play has lost strength, I believe, because of two episodes necessarily omitted: the personal appearance of one of our Maine larger parish workers, and an episode involving the problems of the Maine fisherman.

If you wish to adapt the script to a more local situation, do the following things: (1) Change the title to "The Churches of _____ (your own state or community) on Trial"; (2) change the names of denominations, if necessary, to those more common in your part of the country; (3) make the DEFENDANT a representative or actual officer in your local or state council of churches or other interdenominational agency; (4) adapt the episodes, statistics, etc. to fit the facts and problems of your own situation.

The author wishes to acknowledge her debt to an adaptation made of her original script by the Council of Churches of North Carolina. Many of the changes made in this adaptation are incorporated in this present script.

The Trial

READER. (Reading from scroll) There is a bar of justice which is older than Sinai, more ancient than the code of Hammurabi. Its judge is the human conscience. Its witnesses are the deep, unspoken hungers of humanity. Its verdicts are those divine compulsions which have driven the great souls of all ages to lift the human race to higher physical, moral, and spiritual levels. Here came One long ago, to be so deeply convicted of the needs of men that he sentenced himself to a lifetime of self giving, ending in a cross. Here likewise through the years have come his followers, entering its portals as seekers after truth, going out as men of science, doctors, ministers, educators. Before its judgment seat have passed, one by one, the nations of earth, to be weighed in the balances and found wanting; the great political and social movements of history, to be tried and sentenced and, if proven worthy, to be imbued with that inner compulsion of the spirit which is the divine imperative of human progress.

I now summon you, as representatives of the Christian Church, to appear before this tribunal, of which these outward semblances of a courtroom are but a symbol. Let its real judge be your own conscience. Let its witnesses be your quickened awareness in days to come of the needs of humanity around you. Let its verdict be the quiet, thoughtful decision as to the part you must play in the facing and meeting of these needs. The court now assembles.

CLERK OF COURT. Oyez, oyez, oyez. The Court of the Destinies of Men and Nations is about to convene. God save humanity and this honorable court.

JUDGE. (*Rapping with his gavel*) The Court of the Destinies of Men and Nations is now in session. Let the first case be presented.

CLERK. The Kingdom of God against the Protestant Churches of the United States of America.

JUDGE. The Kingdom of God against the Protestant Churches of the United States of America. Who represents the plaintiff?

(*The PROSECUTOR comes forward. If desired this may be a symbolic figure, possibly a woman in a long white robe; or may be a man in conventional dress.*)

PROSECUTOR. I represent the plaintiff, your Honor.

JUDGE. What charges do you prefer?

PROSECUTOR. Your Honor, the charges are these: ignorance, neglect, non-support, desertion, competitive rivalry, and criminal indifference.

JUDGE. Very grave charges, indeed, to be made against such an honored defendant. Let the defendant be summoned.

CLERK. The defendant is already in the court room, your Honor. The people who sit here before you constitute the defendant.

JUDGE. Who represents the defendant?

(*Four persons rise from the audience at the same time and attempt to speak simultaneously. It will be much more effective if each one is an actual representative of the denomination mentioned. The parts may be taken by ministers of such denominations if desired.*)

METHODIST. As a Methodist, your Honor, I feel that it is my duty to say that . . .

BAPTIST. Speaking for the Baptists, your Honor, I must say that these charges . . .

PRESBYTERIAN. As a member of the Presbyterian Church, I demand . . .

EPISCOPALIAN. If I may be permitted to speak, your Honor, for the Episcopalians . . .

JUDGE. (*Rapping hard with gavel*) Order! Let us have order in the courtroom. Is one of you officially authorized to speak for the defendant?

METHODIST. Your Honor, I am a Methodist. Since my denomination is without question the largest and most influential in the country . . .

BAPTIST. (*Interrupting*) Your Honor, on the contrary, the Baptists whom I represent are fully as strong a denomination as the Methodists, in spite of the fact that they united all their different branches. And as far as influence is concerned . . .

PRESBYTERIAN. (*Interrupting*) I think you will find, your Honor, that numbers count for relatively little in measuring influence and service. My own church, the Presbyterian, has without question the greatest amount of wealth and prestige of any church in this country, and I think its representative should be accorded the privilege . . .

EPISCOPALIAN. (*Interrupting*) Your Honor, wealth, numbers, and prestige have little weight in affairs of the Kingdom. My own church, the Episcopal, has tradition, a long and honorable record, an uplifting ritual, culture and refinement . . .

JUDGE. (*Rapping again*) Mr. Clerk, will you read the statement of the case again?

CLERK. The Kingdom of God against the Protestant Churches of the United States of America.

JUDGE. Just as I thought. I hear nothing of Methodists, Baptists, Presbyterians, or Episcopalians. I hear only "churches." Is the court to understand that you are unable even to agree on some one person who is to represent your cause?

(*The four speak again simultaneously*)

METHODIST. It goes without saying . . .

BAPTIST. Common sense suggests . . .

PRESBYTERIAN. Anyone should be able to see . . .

EPISCOPALIAN. I insist upon priority . . .

JUDGE. (*Rapping loudly*) Evidently there can be no agreement among you gentlemen. Unless there is someone here who is officially authorized to represent the defendant, the Court will proceed to appoint an attorney in the case.

* Portland, Maine

DEFENDANT. (*Coming forward*) I will represent the defendant, your Honor.

JUDGE. Are you authorized to do so?

DEFENDANT. Your Honor, I am an official representative of the four inter-church agencies that serve the Protestant churches in the field covered by this case: The Federal Council of Churches of Christ in America, the International Council of Religious Education, the Home Missions council, and the United Council of Church Women.

JUDGE. Very good. Let the case proceed. The clerk will read the bill of indictment.

CLERK. (*Rising and reading*) The Court of the Destinies of Men and Nations, in the year of our Lord nineteen hundred. . . . The bill of indictment reads: That the Protestant Churches of the United States of America have been grossly neglectful of the opportunities for service which have been given them; that as a body they are shamefully ignorant both of the problems which should be their concern and of the proper solutions of them: that they have accounted denominational interest above the claims of Christian brotherhood, their own power and prestige above the welfare of human beings; and that they have permitted a narrow provincialism, a competitive spirit, and a selfish indifference to dull their vision and deaden their interest in the Kingdom of God.

(*The members of the four denominations again rise to their feet as one man and clamor in concert.*)

METHODIST. Your Honor, I protest . . .

BAPTIST. This is an outrage . . .

PRESBYTERIAN. You are maligning a sacred institution . . .

EPISCOPALIAN. The church is too highly respected . . .

JUDGE. (*Rapping*) Order in the court. Mr. Officer, if these persons interrupt again, you will please expel them from the room. The prosecutor will proceed to call the witnesses.

PROSECUTOR. As my first witnesses I call the Unchurched Children of the United States of America.

JUDGE. Officer, conduct the witnesses to the stand.

OFFICER. Yes, your Honor. They are outside. I shall bring them in.

(*As the OFFICER goes out an orchestra or solo instrument plays the music of the old hymn, "I Think When I Read That Sweet Story of Old." The OFFICER returns without the witnesses, and the music stops.*)

OFFICER. I can't bring the witnesses in, your Honor.

JUDGE. Why not?

OFFICER. There isn't room for them.

JUDGE. How many are there?

OFFICER. At least fifteen million, your Honor.

JUDGE. (*Scratching his head*) Well, in that case—Yes, I can see that we might be cramped for space. Suppose you bring in just a few of them.

OFFICER. Yes your Honor.

(*He goes out again, and the music resumes continuing as the UNCHURCHED CHILDREN, as many as desired, enter and are conducted to the platform by the officer. They are a motley group, representing many different social classes and races, some well dressed, some ragged, some clean, some dirty, all very appealing. They stand in the*

space at the right and in front of the JUDGE's bench, listening to the music until its finish.)

PROSECUTOR. (*In an informal, conversational voice*) Did you like that music? (*Several say, "Yes." Largest boy says, "No. Too kiddish."*) Have you ever heard it before?

FIRST CHILD. (*Putting hand up*) I have.

PROSECUTOR. Where did you hear it?

FIRST CHILD. My mother sings it to me. She sings lots of songs like that. She used to go to Sunday school.

PROSECUTOR. Do you go to Sunday school? (*As child shakes head*) Why not?

FIRST CHILD. There isn't any near where we live.

SECOND CHILD. (*Curiously*) What's Sunday school?

FIRST CHILD. It's a place where you go to learn about the Heavenly Father and his care and about Jesus.

THIRD CHILD. (*Bluntly*) What's Jesus?

FOURTH CHILD. (*Roughly*) Gosh, you're dumb! Don't you know that? It's a swear word.

PROSECUTOR. Don't any of you go to church or Sunday school? (*Most of the children shake their heads.*)

FIFTH CHILD. I do sometimes. A woman came once and had Sunday school all summer in the school house.

PROSECUTOR. Don't any of you live near a church, so you could go if you wanted to?

SIXTH CHILD. Sure. I do.

PROSECUTOR. Why don't you go, then?

SIXTH CHILD. (*Shrugging*) I dunno. Just don't want to go, I guess.

SEVENTH CHILD. Aw, you got to have good clothes to go in there places. Besides, nobody ever ast me.

FOURTH CHILD. Nobody don't go. Why should they?

PROSECUTOR. That will be all, unless the defense wishes to question the witnesses.

DEFENDANT. No questions at present, your Honor.

(*The music of the hymn is again played as the children leave the platform and are seated at one side.*)

PROSECUTOR. I call as the next witnesses Mr. and Mrs. Former Churchmember.

CLERK. Mr. and Mrs. Former Churchmember will please take the stand.

(*They rise from the audience, and the OFFICER goes to meet them and conducts them to the stand. They are a poorly dressed but respectable looking couple of middle age or over. As they come, music is played of hymn, "I Love Thy Kingdom, Lord."*)

PROSECUTOR. Your names, please.

MR. FORMER CHURCHMEMBER. Mr and Mrs. Former Churchmember.

MRS. F. C. We're rather ashamed of that name, sir, since we changed it.

PROSECUTOR. What was your name before?

MRS. F. C. We used to be Mr. and Mrs. Loyal Churchmember.

PROSECUTOR. What made you change your name?

MR. F. C. Well, you see, it's like this. We used to belong to a little church back in the country where we really enjoyed going. Times got hard, folks began to move away to the city, and there were mighty few folks to keep up the church. Those that were left weren't interested. There wasn't enough to pay a preacher, so finally we just had to close up.

MRS. F. C. You don't know what it's like

living in a community where there isn't any church. Everything seems to go down, morals, self respect, human decency. It didn't seem like the same place at all. It got harder and harder, too, to meet our mortgage payments on the farm, so we finally moved out and went to town.

PROSECUTOR. So now you have found a church home again?

MR. F. C. Well—no. Can't say as we have. We did go to church once or twice, but nobody seemed to notice us much, and there wasn't anything for us to do, and then maybe we'd just got out of the habit. We get our religion by radio now.

MRS. F. C. But it ain't like going to to church. We miss the folks and getting to talk to them. It seems as if about half of going to church is in seeing other folks and worshipping with them.

(*THE PROSECUTOR gestures to the DEFENDANT.*)

DEFENDANT. Weren't the people friendly to you in this church you went to in town? Didn't the minister come to call on you?

MR. F. C. Oh, yes, he came once. And the folks were friendly enough. But they all had their own crowds, and you could see they thought we were from the backwoods and didn't really fit in.

MRS. F. C. It's queer, but sometimes you can be lonelier right in the middle of town than way back in the country. I'd go back home in a minute, church or no church, if we could make a decent living.

DEFENDANT. The church is deeply concerned about this rural situation. More and more of our country churches are having to combine, function only for short periods during the year, or close entirely. Have you any suggestions as to what church people might do about it?

MR. F. C. Well, I can't help thinking if church folks in the city took as much interest in the country folks as the politicians do, there might be something done.

MRS. F. C. They say the missionaries we send out to China and those places really help folks learn to live—grow new kinds of crops and sell them, bring up their children right, and keep their homes decently. Maybe if the church here was more interested in people's down-to-earth problems, like whether they can get doctors when they need them or make enough to get by without losing their farms, things would be different. If the church was really important enough to people, maybe they wouldn't be so willing to let it close up.

DEFENDANT. Some of our ministers have done things like that—helped with the economic situation. But I am afraid not enough to say it is a church policy. No further questions, your Honor.

PROSECUTOR. Thank you. That will be all. (*Witnesses step from stand.*) Your Honor, the defendant is guilty not only of these acts of neglect, non-support, and desertion, but also of inexcusable duplication and competition. I now call to the stand Mrs. Black, Mrs. Brown, and Mrs. White, from the town of Wideawake, in the county of Go-gettium.

CLERK. Mrs. Black, Mrs. Brown, and Mrs. White!

(*The music of "Work, for the Night is Coming" is played at a lively tempo as the*

(*Continued on page 30*)

THEME FOR SEPTEMBER: *Our Grown-up Friends—How They Help Us*

For the Leader

In order to make these services most meaningful to the children several of the following pictures may be used. They may be obtained from denominational publishing houses, from the teacher's own collection, or from Trinity Bookhouse, Columbus, Ohio.

"Jesus and Joseph in the Carpenter Shop"

"Jesus and Mary in the Shop," by Wood

"Jesus and the Children," by Plockhorst or Wood

"Children with Their Minister"

"Baby Taking First Steps"

"Mother and Baby"

As we worship with our children this month may we help them to feel that they have many grown-up friends; that among these friends perhaps the dearest to them are their parents, teachers and minister. May we guide our children into the discovery that one must be a friend to have a friend. May they realize that Jesus as a little boy had grown-up friends and was helpful to them. Also, that Jesus, the man had many grown-up friends, but also had many children as his friends. May we help them to discover ways in which their grown-up friends help them and ways in which they as children may help these friends.

September 7

THEME: *How Our Parents Help Us*

WORSHIP CENTER: Worship table on which is placed vase of flowers, open Bible and picture of "Jesus and Joseph in the Carpenter Shop" or "Mary and Jesus in Shop."

PRELUDE: Beethoven, Symphony No. 9, theme of Third Movement¹

CALL TO WORSHIP: Jesus said: John 15:12, 14 (read by leader)

HYMN: "I Like to Think of Jesus"²

LEADER:

We have had some good times with our friends this summer, haven't we? Now that school time is here we will be making new friends. Have some of you found some new friends at school? It is fun, isn't it? We have been thinking about friends our own age.

Can you think of some grown-up friends who help you? When Jesus was a boy your age he had some grown-up friends. Who are his friends in the picture on the worship table?

Our parents should be our dearest friends. Let us think of all the ways our parents help us. (The leader might use pictures of parents with babies and children as this discussion progresses. Children's ideas might be: Our parents took care of us when we were babies; they taught us how to walk and talk; they buy our food and clothing for us; they give us a good home; they teach us about God; etc.)

Why do our parents do all these things that you have mentioned? Yes, there is only one reason—because they love us. Sometimes they scold us too, don't they? Do you know why that happens? Yes, usually they are trying to help us to be better boys and girls. What are some of the things you do for your parents to

Primary Department

By Frances M. Hill*

show them how much you love them and how much their friendship means to you? I hope that you not only tell them how much you love them, but show them how much by the way you act.

OFFERING AND SONG: "An Offering Sentence"¹

PRAYER: Thank you, God, for our mothers and fathers. May we be more thoughtful and show them by the way we live how much we really love them. Amen.

POSTLUDE: Bach, "Arr. from Bourée from Suite for Trumpet"²

September 14

THEME: *How Our Teachers Help Us*

WORSHIP CENTER: Worship table on which is placed vase of flowers, open Bible and picture of "Jesus and the Children."

PRELUDE: Beethoven, "Symphony No. 9, theme of Third Movement"¹

CALL TO WORSHIP: (Leader and children read from the board:)

Jesus said: John 15:12, 14

SONG: "Jesus Was a Loving Teacher"²

PICTURE INTERPRETATION AND DISCUSSION:

Will you look at the picture on our table and then think of the song we just sang. In the song it said that Jesus was a loving teacher. Can you remember the ways he showed that he was a loving teacher? Maybe we should sing the song again and then you think of all the ways it mentions. What were they? (He helped people; taught people to love and pray; he was patient; he told stories that helped people.)

Does anyone know how long Jesus taught among the people? About three years. And yet, his teachings have been remembered for almost two thousand years! That is a long time, isn't it? He was a wonderful teacher. He was the best teacher who has ever lived. All teachers who love boys and girls wish that they might be like Jesus.

Last week we said that some of our friends who help us are our parents. Every day in school and on Sunday in church school we have some other grown-up friends who help us. Who are they? Yes, our teachers. Let us think of all the things we like about our teachers. (Children's suggestions might be: she is kind; she has a soft voice; she is patient with us; she laughs a lot; she likes to play with us; she tells good stories; she teaches us how to read and write; etc.)

Sometimes teachers are cross, aren't they? Maybe when they are cross they are tired or not feeling well, or worried. Did you ever stop to think how cross you are when you are tired or ill or worried about something? What can we do to help the teacher when she feels like that? When we talked about the things we liked about our teachers we were really telling how they help us, weren't we? Suppose we think for just a few minutes of how we can be helpful friends to our teachers. Does anyone have any ideas?

(Children will probably give these negatively. Try to help them put the ideas positively: Obey school rules about running in

the building; try to listen when the teacher is talking; be courteous; try to keep desks neat and clean; try to keep materials and pieces of paper off the floor; wash the boards; water the plants; bring flowers to decorate the room; try to be friendly and thoughtful to classmates and teachers; etc.)

OFFERING AND SONG: "An Offering Sentence"¹

PRAYER: Our Father God, we are thankful for Jesus, the greatest teacher who has ever lived on the earth. We are glad that today there are teachers who love boys and girls as Jesus did and who try to help children live in the best way. May we find ways of showing loving kindness toward our teachers. Amen.

POSTLUDE: Bach, "Arr. from Bourée from Suite for Trumpet"²

September 21

THEME: *How Our Minister Helps Us*

WORSHIP CENTER: Worship table on which is placed a vase of flowers, open Bible and picture of "Children and a Minister."

PRELUDE: Beethoven, "Symphony No. 9, theme of Third Movement"¹

CALL TO WORSHIP: Repeat together John 15:12, 14.

HYMN: "Dear God, We Like to Come to Church"²

CONVERSATION:

Tell us about some happy times you had at home and at school this past week. Did you remember about our parents and teachers being our friends? What did you do at school to show your teacher that you are her friend and appreciate her friendliness?

Today I am thinking of another grown-up friend whom we all have. Our friend has visited us several times right in this very room. Do you know of whom I am thinking? Yes, our minister. Let us think of all the ways he helps us. (He visits us when we are sick; he tells us stories; he talks in church to our mothers and fathers; sometimes he plays with us; he has meetings with our older brothers and sisters.)

You thought of many ways in which our minister helps us. Now can you think of some ways in which we might show him that we are his friends? (We can come to church school and church every Sunday; we can listen quietly to the lovely music; we can tell our minister that we like to hear him tell stories; we can visit him in his study and ask him if we can help him in any way; etc.)

OFFERING AND SONG: "An Offering Sentence"¹

HYMN: Let us sing our song again that we sang at the beginning and let us make it our prayer. "Dear God, We Like to Come to Church"²

POSTLUDE: Bach, "Arr. from Bourée from Suite for Trumpet"²

September 28

THEME: *Praise God for Friends!*

WORSHIP CENTER: Worship table on which is placed a vase of flowers, open Bible and picture of "Jesus and the Children."

CALL TO WORSHIP: Read or repeat together: Jesus said: John 15:12, 14

SONG: "My Friends"²

CONVERSATION:

A long time ago when we were talking about our homes, some of you came up in front and acted out what we did to help at

* Director of Weekday Church Schools, Zanesville, Ohio Council of Christian Education.

¹ Hymns for Primary Worship, Westminster Press, 1946.

home, and the rest of us guessed what you were doing. Would you like to act out some ideas today, too? Suppose we think of our grown-up friends. We have mentioned our parents, our teachers and our minister, but I know that you also have other grown-up friends. Who would like to come up and act out some way your friend helps you? We will try to guess who your friend is and what he or she is doing for you.

It was fun to act out ideas, wasn't it? How would you like to invite some of your grown-up friends to visit our department some Sunday? (If this will be possible start planning for the visit, somewhat as follows:) Maybe when we go to our classes today we could take a little time to begin invitations to our friends. Then we might come early next Sunday and finish them. We will invite them for two Sundays from today, how will that be? Perhaps we could make up a special prayer today for them. How would you like to make up a prayer that has some singing in it? We could make up some thoughts and then sing as a response "I Will Give Thanks unto the Lord."¹ Suppose we sing it now to be sure we remember it.

Junior Department

By Grace M. Smeltzer*

THEME FOR SEPTEMBER: *God Speaks to Me For the Leader*

The theme for this month has been developed with the hope that it will offer an opportunity to foster a deeper awareness of God in the daily life of the junior.

The effectiveness of the first service will be enhanced if it is held in the out-of-doors, and if possible the last service should be held in the church sanctuary in order that the children may appreciate the various symbols mentioned.

If it is not practical to hold the service for the first Sunday outdoors use a picture in the worship center to help set this atmosphere. On the second Sunday the worship center should be kept very simple, with a small grouping of flowers or lighted candles, to be completed as the open books are placed upon it during the service. Plan to have a holder, so that the Bible may be placed in the center in a semi-upright position. On the third Sunday you might wish to use a picture of a famous man, such as George Washington. If this one is used, a part of the inscription on the base of his statue in the Capitol might be placed on an oblong placard in front of the picture: the words, "An immortal example of true glory." If the service for the last Sunday is held in the sanctuary it will help to center the thought of the group upon the particular theme.

Note the need for special preparation by a group of five juniors for their part in the service on the second Sunday.

September 7

THEME: *God Speaks to Me—in the Wonders of His World*

* Altoona, Pennsylvania. Author of vacation church school text, *Worshiping God*.

¹ In *Hymns for Junior Worship*, Westminster and Judson Press.

July-August, 1947

HYMN: "I Will Give Thanks Unto the Lord"¹

LEADER: (Have children create a cooperative prayer about thanking God for grown-up friends. Might be called "Praise God for Friends!") Use the song as a response.

OFFERING AND SONG: "An Offering Sentence"¹

LITANY: (The following is a suggested litany similar to the one the children will create. The response is the same each time.)

For our parents who take care of us because they love us so dearly—

RESPONSE: "I will Give Thanks Unto the Lord"

For our teachers who try to understand us and who help us to be our best selves—

RESPONSE

For our minister who tells us stories about Jesus and who is always friendly towards us—

RESPONSE

For all of our grown-up friends who are kind and thoughtful to us—

RESPONSE

Amen.

POSTLUDE: Bach, "Arr. From Bourée from Suite for Trumpet"¹

PRELUDE: "The Lord Is in His Holy Temple"

CALL TO WORSHIP:

Leader: "I will praise thee, O Lord, with my whole heart, I will show forth all thy marvelous works. I will be glad and rejoice in thee." Psalm 9:1, 2a

Group Response: Come, let us worship the Lord. Let song be on our lips, and praise in our hearts.

HYMN OF PRAISE: "My God and King"

INTRODUCTION TO THEME:

Through the Sundays of this month we will be thinking of the ways in which we may hear God speak to us. Today we want to think particularly of hearing God's voice in the world of nature. We want to learn to recognize his voice in running brooks, tall trees and bright stars. Someone has said it this way,

"Tongues in trees, books in the running brooks, Sermons in stones, and good in everything."

FROM THE BIBLE: The Psalmist wrote many hymns of praise to God. This one, Psalm 148, he wrote about the wonders of God's world. He wanted to sing his praise to the maker of these wonders. He sang his praise in these words: (Psalm 148:1, 3, 4, 7, 10-13.)

LEADER: "We Think of God"

Mountains and hills. When we look at the bigness of a mountain we see God's power and majesty. It is a great and wonderful God who made the mountains which tower so high against the sky. When we look at them we think, too, that the God who made these majestic mountains is the same one who watches over tiny sparrows, and who cares for each one of his children, you and me.

HYMN: "All Things Praise Thee," sing first verse only.

Sun and moon, stars of light. The sun shines on bright meadows of flowers, touching with warm fingers the little brown roots so that the plants grow and blossom. The moon shines its friendly way through the darkness, surrounded by all the twinkling stars of light. We hear God's voice in these ways, too. These are part of that which he has created for our joy. "He telleth the number of the stars, he calleth them all by name."

HYMN: "All Things Praise Thee"; sing second verse only.

Fruitful trees and all cedars. Does a tree speak to me of God? Listen to the spruce as it grows, perfectly shaped, strong and straight with its rich green foliage. It grows just as God wants us to grow. "Grow like me," says the spruce. "Grow strong and brave. Learn to live with others peacefully. Learn to know God. When you have learned these things you will be as I am. You will be strong and perfect and beautiful in God's sight."

HYMN: "All Things Praise Thee"; sing third verse.

POEM:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.
Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.
He gave us eyes to see them,
And lips that we might tell
How great is God Almighty
Who has made all things well.

—CECIL FRANCES ALEXANDER

PRAYER: Heavenly father, we thank thee today for the beauty of thy world, for all things wise and wonderful that we see about us. Help us, each one, to love thee more dearly and to make our lives beautiful in thy sight.

HYMN: "With Happy Voices Ringing"

OFFERTORY SERVICE:

Offertory Sentence: First verse of "Our Gifts We Share" used as a spoken dedication by group.

Offertory Response: Second verse of "Our Gifts We Share" sung by the group.

CLOSING WORDS: Bless us now as we go from this time of worship. "May the words of my mouth and the meditation of my heart be acceptable in thy sight."

September 14

THEME: *God Speaks to Me—Through Books*

PRELUDE: "A Call to Worship" by Miriam Drury¹

CALL TO WORSHIP:

Leader: Psalm 117.

Group Response: Come, let us worship the Lord. Let song be on our lips, and praise in our hearts.

HYMN OF PRAISE: "Fairest Lord Jesus"

INTRODUCTION TO THEME:

Today we will think together for a little while of how we may hear God speak to us through books. God speaks to us through his own Book, we know, for the books of the Bible were written by men led of God.

There are other fine books, also, that help us to learn more about God, and about ways of right living, and of the world around us. These are books whose words are helpful to us when we are puzzled, books which tell us of new and interesting things, books which inspire us.

May we sing now a song that was written about the book of God.

HYMN: "The Word of God"

STORY:

PILGRIM'S PROGRESS

Have you ever wondered how a book came to be? The story of how some books were written is often as interesting and full of adventure as the book itself.

Once in England a young man sat in a prison in the town of Bedford. He was there, not because of wrong doing, but be-

High Praise from Religious and Educational Leaders

THE CHILD AND THE BOOK

By Agnes Junkin Peery and Emily J. Werner

A Teacher's Guide for Weekday Christian Education

"Best set of texts I know in religious education."—J. P. McCallie, Chairman of Bible Study, Committee for Public Schools, Chattanooga, Tennessee

"I am more than glad to give you my heartiest endorsement. The material from Scripture is carefully chosen, the approach scholarly and sound. The lessons are filled with illustrations that are not only appropriate but stimulating. The 'carry-over' between Scriptural fact and modern life-patterns is of itself immediate enough to justify the use of the series."—Paul Scherer, Pastor, Evangelical Lutheran Church of the Holy Trinity, New York City

"Should be required reading for religious school teachers irrespective of their particular denomination. The authors must be commended for their application both of educational principles and of a genuinely Christian point of view of Biblical subject matter."—Educational Outlook Magazine

\$5.00 per set

Single volume \$1.25

Supplement 75c

For Ten-Year-Olds: WHAT IS GOD LIKE?

For Eleven-Year-Olds: THE BIBLE

For Twelve-Year-Olds: WHAT CHRIST MEANS TO THE WORLD TODAY

For Thirteen-Year-Olds: THE CHRISTIAN CITIZEN

Supplement: Story index, teaching helps, etc.

ISLAND PRESS—470 West 24th Street—New York 11, N. Y.

cause he had been preaching! John Bunyan, for that was his name, went about preaching. He preached in the most unexpected places, wherever he could gather a crowd. Sometimes it was on the village green, sometimes in a home, sometimes even in a barn.

Then England crowned a new king, and the new government made a proclamation that the people should worship in a certain way. They wanted preachers such as John Bunyan to stop their travels about the country-side and he was warned not to preach again. John Bunyan, however, called his people together for a last sermon, and for this he was put in prison. He could have been very unhappy and have spent his days in idleness and dreaming of the time when he might be free.

Instead, Bunyan spent his time in putting down thoughts that he had had concerning the way a Christian should live day by day. He thought of a Christian's life as an adventurous journey. He gave the name of Christian to the hero of his story, and told how Christian started out on his journey to the Celestial City. He told of the friends who helped Christian, such as Faithful and Hopeful. He told of the many obstacles that Christian came across, of his battle with Giant Despair of Doubting Castle, but how finally he came near with others to the Celestial City. There they were met by the two Shining Ones who told the king, "These pilgrims are come from the City of Destruction for the love that they bear to the king of this place." Then all the bells of the city rang for joy.

We cannot speak of all the story here, but when Bunyan had finished the story it had grown into a book, and he called it *Pilgrim's Progress*.

This book, written in a prison, was read by a few people, then by more and more. People told their friends of the book Bunyan had written and made them eager to read it. So many wanted it that more copies had to be printed. I think God helped John Bunyan to choose the words for his story, for it did so much to help people live as God would have them live. The book was reprinted time and again and translated into many different languages. Today in your own town you can go into a bookstore or library and

find a copy of this very book.

PRAYER:

Our Father, we thank thee for all good gifts we receive from thee. We thank thee for a place of worship, for songs that sing of thee. We thank thee for the writers of books that teach us new ways of worshipping thee, and better ways of living for thee. We pray, heavenly Father, that each one of us may be Christians who will honor thy name by our lives. Amen.

LEADER: One of the Psalms contains a very lovely description of the importance of God's word, how it can be a guide and light for us.

FROM THE BIBLE: Psalm 119:105, 129, 130, 133, 135.

READINGS: "Books" (To be presented by five juniors. Each holds an open book which is placed on the worship center as he finishes.)

1. I am the book of science. In my pages you will learn what men have found by study of the wonders of God's world, about how the seasons come and go, of the marvels of chemistry, and many other facts about the world in which we live.

2. I am the book of poetry. The words of many men and women of many different races and countries are in my pages. They are the words of those who knew how to put their thoughts into words in such a beautiful way that people remembered them.

3. I am the book of history. Courageous men sought out new lands and settled them. Others performed great deeds of heroism. Still others led their fellow men in finding better ways of government, and of working together as nations. I am the story of how these things came to be.

4. I am the book of biography. When men and women accomplished great things in the service of others, or made new discoveries, many were anxious to know more of the life of those who had been able to achieve these great things. In my pages you will find the story of the life of these great leaders.

LEADER: Before we sing this hymn, may we look at it for a little while to find the description of the different writings of

which it sings. (Give opportunity to mention those discovered.)

HYMN: "For Man's Unceasing Quest for God"

OFFERING SERVICE as before

CLOSING WORDS as before

September 21

THEME: *God Speaks to Me—in Lives of Great Men*

PRELUDE: "Holy, Holy, Holy, Lord of Hosts"

CALL TO WORSHIP:

Leader: "The Lord is righteous in all his ways and holy in all his works. Praise ye the Lord, for it is good to sing praises unto our God." Psalms 145:17; 147:1

Group Response: Come, let us worship the Lord. Let song be on our lips and praise in our hearts.

HYMN OF PRAISE: "We Sing our Praise"

INTRODUCTION TO THEME:

Today we will think together about the many ways in which God speaks to us through the lives of great men, such as Abraham, Gideon, David and Paul. The stories of these great men, who are remembered for their great achievements, are written down in our Bible, we are told, "for an example." In books of biography and history we read of the lives of other great men.

When the people of Israel were on their journey to the promised land, they were led by God in a very strange and wonderful way. By day a cloud went before them, and as they followed they could be sure they were going the right way. At night they were led by a pillar of fire. It seemed just as though they could hear the voice of God speaking, "This is the way." As we see the way in which great men of our time and of other years have lived, we can know that God is speaking to us saying, "This is the way to live." Their lives are like the cloud and the pillar of fire, guiding our footsteps in right paths. We can learn from their perseverance and courage how to be the best Christians possible.

HYMN APPRECIATION: The writer of this hymn speaks of Jesus as the comrade, "the friend who knows life's way." When Jesus was going about his work of teaching and healing he knew that God was with him, leading him each step of the way. This morning, let us sing this hymn, beginning with the second verse. May we remember as we sing that God is present with us in our worship.

HYMN: "God's Presence"

LEADER: Now may we sing our first verse as a prayer song that we may feel God's presence near.

TALK: "The Hall of Fame"

In a beautiful room in one of the finest buildings in our country, the Capitol building in Washington, there are statues, placed there in memory of famous Americans. They are a silent but beautiful testimony in marble and bronze to the unselfish service and heroism of those whom we would honor.

The room has been set aside as a hall of memory. Each state in the United States has been asked to send the statues of two of its distinguished citizens. If we were to walk about that room, with its magnificent statues each telling its story in marble or bronze, these are some of the men we would meet: George Washington, first president, whose name and story every school boy or girl knows; Ethan Allen, the hero of Revolutionary days; Roger Williams, who founded the state of Rhode Island and led in the fight for religious freedom; Robert Fulton,

the inventor, who built the first steamboat; Pere Marquette, the missionary explorer. There is a statue of an Indian, Sequoia, who invented the Cherokee alphabet and gave the tribe a written and printed language. There is Lew Wallace, a writer from Indiana who was the author of the widely read and loved book *Ben Hur*. There is a statue to honor Frances Willard, who founded the Women's Christian Temperance Union, and one of Daniel Webster, the great orator. You see, these were men and women who were honored for many different things, but each one for something fine and big that was accomplished, and for which men wanted to show their honor and respect.

FROM THE BIBLE: The Bible has a portion of Scripture which has often been called the "Hall of Fame," for it mentions so many of those who were able to do great things for God, by faith in him. Listen to the familiar names and recall, as we read, the lives of each of these great men: (May be read by a number of juniors, preferably from the Revised Standard Version) Hebrews 11:5; 11:7; 11:8, 9, 10; 11:23, 24, 25a; 11:32, 33.

LEADER:

Paul, who was one of the great men of the Bible himself, tells us that living a Christian life is like running a race and keeping your eye on the goal. He tells us that we ought to run a good race because we have such a good example to follow. He calls these men of whom we have just read, a "cloud of witnesses." This is what Paul says: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith." (Hebrews 12:1—Revised Standard Version)

LEADER: Another time, when Paul was writing to the people at Corinth, he told them that Christians should live a life filled with love for God, and others. This, he said, was "the more excellent way."

FROM THE BIBLE: I Corinthians 13:1-7

HYMN: "Faith of Our Fathers"

PRAYER: Heavenly Father, again we come to thee in prayer, asking thy blessing as we are gathered to worship thee. We thank thee for the lives of great men who have shown us the way to live. Keep us faithful in prayer; help us to have a mind and heart that turns to thee as our helper and guide every moment of every day. Teach us loving ways of helpfulness, we pray.

OFFERTORY SERVICE as before.

CLOSING WORDS as before.

September 28

THEME: *God Speaks to Us—in Quiet Times*

PRELUDE: "Morning Hymn"

CALL TO WORSHIP:

Leader: "Great is the Lord and greatly to be praised. I will speak of the glorious honor of thy majesty, and of thy wondrous works." Psalm 145:3a, 5

Group Response: Come, let us worship the Lord. Let song be on our lips and praise in our hearts.

HYMN OF PRAISE: "Lord, I Want to Be a Christian"

INTRODUCTION TO THEME:

Throughout the Sundays of this month we have thought of the ways in which we might hear God speak to us. Today, let us recall some of these ways, and think also of another—hearing God speak to us in quiet

NO MONEY WORRIES NOW WITH THIS MINISTERS HEALTH POLICY!



THIS man actually "bought" peace of mind a few years ago when he secured a Ministers Life and Casualty Health and Accident policy. He is one of the thousands of the country's far-sighted religious workers who insured themselves against serious illness or accident. No wonder he can look happy; his hospital and other bills are provided for and he is on the road to recovery.

YOU can be covered for ALL accidents — ALL totally disabling illnesses and hospitalization at extremely low rates if you are a full-time minister or religious worker. For example:

If totally disabled by accident, you receive \$25 per week up to 60 weeks; loss of eyes or limbs — \$5,000; death by accident, your beneficiary receives up to \$5,000; confining sickness, \$20 a week up to 60 weeks. There are many other benefits in this "Special policy" for which you pay only \$20 a year. Other policies and special riders at other prices.

HEALTH and ACCIDENT INSURANCE

At a Saving up to 40%

FAMILY HOSPITALIZATION
A New Feature Just Added

LIFE INSURANCE

At a Saving of 17% to 25%
Membership limited to Clergy-
men and other professional
workers in the religious field.



Mail Coupon — No obligation

THE MINISTERS LIFE AND CASUALTY UNION
100-R West Franklin Avenue
Minneapolis, Minnesota

Gentlemen: Without obligation on my part, tell me how I can ☐ Protect My Family, ☐ Build a Retirement Fund, ☐ Guarantee College Education for My Children, Ages:..... ☐ Pay for Sickness or Accident.

Name.....

Address.....

City.....State.....

Exact birth date.....

Denomination.....

times. Our fathers and mothers are those with whom we share our problems, our troubles and joys. Our heavenly Father wants to share these, too. In our quiet times, or our time of worship, we may talk to God and share with him through prayer our needs and our joys. This is the time when we may speak to him of our praise, and offer our thanksgiving for his good gifts. We speak to him in prayer and song. He speaks to us through the words of the Bible, and through remembered words of parents, teachers, and older Christian friends. He speaks to us as we look about us, and see all the beauty he has created. He speaks to us in the house we have built for his worship, the church.

HYMN: "God Speaks to Us"

TALK: "Symbols"

Have you ever looked through the lens of a microscope at a tiny bit of dust or the petals of a flower? Perhaps you have seen a snow-flake through a magnifying glass. You know that then you can see many things that you did not know were there. It has more beauty and means more to you now, because you know more about it. Wouldn't you like to look with new eyes at your church sanctuary? If you search you will find many things you had not realized were there, and that will help you to worship. They will remind you more and more that you are in God's holy temple.

(Suggestions for consideration by the group to be used as possible in your situation.)

"T" or cross-shaped plan of sanctuary room suggests cross.

Cross on altar, in carvings of altar rails, in stained-glass windows—empty, signifying that Christ is alive.

Candles—Christ, the light of the world.

Palm branches—in carvings, windows, signify joy and victory.

Hand—hand of God, his protecting care.

Circle—especially used in windows, represents eternity.

Triangle—Trinity.

Lamb—Jesus, who sacrificed his life for us, or "I am the good shepherd."

IHS—often found in carvings upon the altar and embroidered in the Bible book-mark, etc.: these letters are the first three letters of Jesus' name as written in Greek.

Star or Crown—both signify royalty. "We have seen his star and are come to worship him."

LEADER:

James D. Burns wrote a poem which tells us in poetic form the story of how the little boy Samuel heard God speak to him in the temple. We do not hear God's voice in just the way that Samuel did, but let us recall now through the words of the poem, how God spoke in the temple:

"Hushed was the evening hymn

The temple courts were dark;

The lamp was burning dim

Before the sacred ark,

When suddenly a voice divine

Rang through the silence of the shrine.

The old man, meek and mild,

The priest of Israel, slept;

His watch the temple child,

The little Levite, kept.

And what from Eli's sense was sealed,
The Lord to Hannah's son revealed."

This poem closes with a prayer: (Group may be asked to pray the words as the leader reads.)

"O give me Samuel's ear,

The open ear, O Lord,

Alive and quick to hear

Each whisper of thy word,

Like him to answer at thy call,

And to obey thee first of all."

JAMES D. BURNS

FROM THE BIBLE: We worship:

With joyful hearts—I Thessalonians 5:16

With prayer—I Thessalonians 5:17

With thanksgiving—I Thessalonians 5:18

Through his word, and with songs—Colos-

sians 3:16

Through remembering words of others—
Philippians 4:8

HYMN: "Dear Lord, We Give Our Youth
to Thee"

OFFERTORY SERVICE as before

CLOSING WORDS as before

Intermediate Department

By Frances Nall*

THEME FOR SEPTEMBER: *Everyday Christians*

The purpose of these worship programs is to help the intermediates appreciate the importance of being Christian every day. Stress the areas of life in which your particular group need to become more conscious of Christian living.

September 7

THEME: *Everyday Christians—in School*

PRELUDE: "Fairiest Lord Jesus"

CALL TO WORSHIP:

The Lord is in his holy temple;

Let all the earth keep silence before him.
Surely the Lord is in this place.

This is none other but the house of God.
HYMN: "Now in the Days of Youth"

SCRIPTURE: And Jesus increased in wisdom
and in stature, and in favor with God and
man. Luke 2:52.

TALK: "Integer or Fraction?"

In arithmetic a whole number is called an *integer*, and part of a number is called a *fraction*. When we start to school in the fall we have to decide whether we want to spend all of our time studying our lessons or whether we want to join clubs, play football or whatever extra activity we enjoy. Should a Christian spend all of his time studying or should he play football, go to Scouts, and enjoy parties? We can turn to our Scripture today to see what Jesus did. (Reread Luke 2:52.) Jesus grew in wisdom, stature, and in favor with God and man. Jesus did not develop just one fraction of his life, but he developed his whole personality.

Jesus developed in wisdom. We know that he studied hard in school for when he began to preach he could quote long passages by memory, and could pick just the right ones.

Jesus developed in stature. Luke does not tell us what games Jesus played, but we know he was strong physically. A Christian to follow Jesus' example should develop his muscles. He should play games, eat the proper food, and get plenty of sleep to develop in stature as Jesus did. (The speaker should tell the opportunities which boys and girls in his community have for developing physically, as football, swimming, or hiking.)

Jesus increased in favor with God. We know he "joined the church," that is, became a member of the synagogue, and learned to talk with his heavenly Father. A person needs to practice talking with God just as he needs practice to play a violin, or trumpet. Each Christian, to have a well-developed personality, needs to have a close friendship with God. We should be able to talk with God even more easily than with a pal as we walk down the street.

Jesus increased in favor with man. Jesus was popular with his friends. He was well-

liked by all who knew him. In order to be a follower of Jesus we need to develop all four parts of our lives—our physical, mental, social, and spiritual selves. Unless we develop all phases of our lives we are a fraction of our true selves. Therefore let us be integers this year—not fractions.

PRAYER: Dear Father, we thank thee for the example of thy son Jesus Christ who lived a happy, well-rounded life. May each of us try this year to be Christian in all our interests and develop our various talents. In thy name, we pray, Amen.

PRAYER HYMN: "O Son of Man, Thou Mad-
est Known"

OFFERING

OFFERING RESPONSE: "Bless Thou the Gifts"

BENEDICTION: Help us as we enter school
this year to be Christian in all phases of
our lives. Amen.

September 14

THEME: *Everyday Christians—in Friend-
ships*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP: Psalm 100

HYMN: "O Brother Man, Fold to Thy
Heart"

SCRIPTURE: Matthew 5:43-48; John 13:34-35.
TALK: "Everyday Christians—in Friend-
ships."

Jesus says that we should love one another, even our enemies. How can we do this? What did he mean? Most of us define the meaning of friendship too narrowly. When we say friend we think of our pal to whom we tell our secrets. Or we think of our gang with whom we play football, or sing in the choir.

But our friendships should be wider than this. Our friends should include our acquaintances—all our classmates, the older and younger people in the community. How can we love so many people? By love I believe it means that we want them to have everything they need for successful living; food, clothes, homes, a chance of work and an education, and a happy church home.

I believe that our friendships go farther than to people we happen to know. We want all persons in the community to have what they need. We as Christians go farther than this. We want all peoples in the world to have enough to eat and a happy home, school, and church life, in a country where they are free to develop their personalities. We can help them through overseas relief, our missionary giving, and by helping people in our community who are in need, as the following shows.

STORY: "Rent Free"

The Fort Greene Jewish Center was growing. From a handful of people meeting in a home, its membership had passed the 200 mark and was bursting the seams of the little three story residence it was using for its many activities. Meanwhile the former Simpson Methodist Church was idle. When the Methodists learned the need, the officials

* Staff Consultant on Church School Curriculum,
First Methodist Church, Evanston, Illinois.

¹ Used by permission of The Religious Press Com-
mittee, 535 Fifth Avenue, New York 17, New York.

of the church and the Long Island Church Society, readily agreed to offer the building to their Jewish neighbors, rent-free for three years. Immediately repairs were started and when the Torahs were installed, over four hundred men, women, boys and girls from both faiths attended the service. Activities are now in full swing and the members of the center have a warm spot in their hearts for those who made it possible.

MEDITATION WITH MUSIC:

Group or Choir (sing): "Love Thyself Last" (first stanza)

Reader:

There is one sun—the same sun—
That shines on palm and pine.
There's one sun, the same sun,
That lights your land and mine.
There is one moon—the same moon—
Gleams over heat or snow,
And the same stars above us both
As seasons come and go.

Group or Choir (sing): "Love Thyself Last" (fourth stanza)

Second Reader:

There's one rain—the same rain—
That waters north and south,
That swells the tropic rivers
And ends the northern drought.

There is one heart—the same heart—
That knows its joy and grief;
And if the skin be black or white,
Like passions burn beneath.

Group or Choir (sing): "In Christ There Is No East or West" (first and second stanzas)

First Reader:

There's one need—the same need—
For life, for truth, for love,
For light and laughter, peace and hope
And faith in That Above.

There is one God—the same God—
Puts each in his own land,
To live his day, to strive, to play
To sometimes lend a hand.

There's one Christ—the same Christ—
His birth we sing today.
One sun, one world, one heart, one need!
Let us be One, we pray!²

OFFERING: For the needy around the world
OFFERING HYMN: "When Thy Heart, with Joy O'erflowing"

BENEDICTION: O God, the Father of us all,
help us to realize that we are brothers
to all peoples. Forgive our lack of understanding,
our selfishness, our thoughtlessness.
Help us to see the worth of all individuals.
Show us how to cooperate with all peoples,
and draw us together in the bonds of love and brotherhood,
so that we may live together in peace and goodwill.
In Jesus' name, we pray. Amen.

September 21

THEME: *Everyday Christians—in Fair Play*
PRELUDE: "I Would Be True"

CALL TO WORSHIP:

Leader: Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

Group: Enter into his gates with thanksgiving,
and into his courts with praise.

Leader: What doth the Lord require of thee,
but to do justly, and to love mercy,
and to walk humbly with thy God?

Group: Whatsoever ye would that men should do to you,
do ye even so to them:
for this is the law and the prophets.

All: Behold, how good and how pleasant

² Poem "One World" by Winifred J. Harley, Missionary to Ganta, Liberia. Used by permission.

July-August, 1947

CHILDREN ARE STARVING IN CHINA



Individuals and groups can "adopt" such children and change them from little, thin, pitiful creatures, who look as if a strong wind could blow them away, into robust, healthy children. Your adoption will save from starvation and provide schooling and training in some useful trade. It will give the child a strong personal belief in Jesus and His Way of Life. Christian teaching is emphasized in all of CCF's 55 orphanages. The cost of an adoption is ten dollars a month and a specific child is assigned the contributor, the child's name, address and picture are furnished and correspondence with the child is possible.

For information, write to: Dr. J. Calvitt Clarke, China's Children's Fund, Inc., Richmond 4, Virginia

it is for brethren to dwell together in unity!

HYMN: "Be Strong! We Are Not Here to Play"

PRAYER:

Almighty God, from whom every good prayer cometh, and who giveth to all who ask, deliver us from coldness of heart, and thoughtlessness of the needs of others. Help us to worship thee with all our hearts, minds, and spirits. Through Jesus Christ our Lord. Amen.³

TALK: "Everyday Christians—in Fair Play"

Coaching basket ball in India is quite different from coaching in Indiana, writes Arthur W. Howard, who is now physical education director of Lucknow Christian College. He has discovered that the Christian ideals of fair play and good sportsmanship have not even been learned by the teachers, much less the students. He says:

"The other night one of my teachers was teaching softball. After having a game he said, 'Now we will have fielding practice.' His idea of fielding practice was to send the students to the field and then have the ball pitched to him. The teacher spent the evening batting and had plenty of students to chase all the balls. Even the teachers look to their own fun before the welfare of the students. The idea of sacrificing your fun to help another have a good time has not been learned in India yet." Does this ever happen in America? Why is it Christian to share the time at bat? Why does a Christian give the other fellow a chance to pitch?"

Many Indian boys and girls are learning what it means to be Christian in good sportsmanship the hard way, as this story of Mr. Howard's tells:

"I was refereeing at the United Provinces Olympic Meet. On the first day I discovered that one of my own students had taken *dope* during the 400-meters race, so I disqualified

him. He was our best runner. He came to me and said, 'Sir, I am sorry and will not do it again.' He seemed to feel that that was all which was necessary to make things right again. His friends came and urged me to let him run the next day, but it was against the rules. That night at my home the boy came again to see me. He knew he had disobeyed the rules, but he expected me to reinstate him because he was our best runner.

"The next day the boy warmed up for the race for which he had been disqualified and reported to the starter. He was surprised that the starter would not let him run. He hurried over to me and said, 'Sir, they won't let me run,' in a surprised tone of voice. He just could not believe that doing wrong should be punished. I asked him if he thought I did not mean what I said when I had told him at least three times he was disqualified: at the track, once at my house, and again at the track today. He had no sense of wrong-doing—he had only been caught, and now all that remained to do was to get by."

Do Christians in America ever try to get by even when they know they are doing wrong? As in cheating on an examination? Or fouling in a game when the referee is not looking? Why does Jesus stress doing our best with the talents which we have?

SCRIPTURE: Matthew 25:14-28, read from Revised Standard Version.

OFFERING: To help missionaries who are teaching fair play.

HYMN: "March on, O Soul, with Strength"

BENEDICTION: Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our Strength and our Redeemer. Amen.

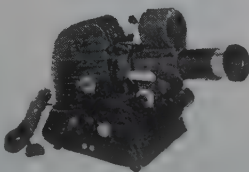
September 28

THEME: *Everyday Christians—in the Community*

PRELUDE: "Dear Lord and Father of Mankind"

WE HAVE *Everything* A CHURCH NEEDS FOR A COMPLETE VISUAL EDUCATION PROGRAM

QUALITY 2 x 2" AND 3 1/4 x 4" SLIDES
(Distributor of Church-Craft Slides)



PROJECTORS

2x2"—Film Strip—3 1/4x4"—Opaque

PROJECTION SCREENS

DARKENING SHADES

Write for Information
(No obligation)



RYAN Visual Aids SERVICE, DAVENPORT, IOWA

CALL TO WORSHIP: I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations.

HYMN: "Lord, We Come with Hearts Aflame"

SCRIPTURE: Luke 4:14-21, from the Revised Standard Version

TALKS: "Everyday Christians—in the Community."

First speaker: "The Luncheon Date"

Hector Chevigny, blind author of "My Eyes Have a Cold Nose," was being led by his Seeing Eye dog down a New York street toward a restaurant where he usually lunched. An office boy named Billy greeted him and walked beside him. Mr. Chevigny invited the boy to lunch. "But will they serve me?" the boy asked doubtfully.

"Why not?"

"Because I'm colored."

Up to that moment the blind author had never dreamed that his friendly, well-mannered friend was a Negro. Mr. Chevigny knowing the reception his friend might receive in his restaurant suggested, "Suppose you take me to the place where you usually eat. But" he hesitated, "perhaps they won't let my dog in there?"

Billy, the office boy, exclaimed with much vehemence, "I'll see that the dog gets in." No protest was made at Bill's restaurant concerning the dog but Mr. Chevigny kept thinking all through lunch, "Bill would do more for my dog than I would do for Bill." Somehow the blind author just could not enjoy his lunch for his own remorse.

Do we do anything to prevent discrimination in our school and community?

Second Speaker: "Christians Conduct Eye Camp"

Ten high school girls volunteered to help a great surgeon when he came to Jubbulpore, India, to set up an "Eye Camp." They cared for the patients who flocked to him for his services. In two days the Hindu eye specialist cared for 256 patients, many of whom were blind or nearly blind. He performed operations on many to restore their sight.

One leading Hindu in Jubbulpore said, "This is like what Christ did for many. The only difference is that Christ had the power to heal by touching, while the doctors heal through operations."

"It was a great sight to see the pitiful eagerness and faith of that group," said the principal of Johnson Girls' High School. "It was hard work, dirty work, but a privilege. The girls have had a share in performing what has seemed like a miracle."

What can we do in our community to help the people who are ill?

Third Speaker: "I Have Made a Record"

"I have made a record in my family," a twelve-year-old boy said to the worker in charge of the settlement house. "I am the youngest of seven brothers. All the others went to the reformatory for boys by the time they were twelve years old. I am twelve and have not had to go."

This boy enjoys manual training, in fact begged to be taught the use of all the tools, and was delighted when he learned that his work was to be placed on exhibit.

The settlement intends to keep that boy so busy doing the right things that there will be no time left for him to get into trouble.

What are we doing in our community to

keep boys out of trouble?

PRAYER: Dear Father, we thank thee for thy love for all peoples. May we share this love and interest in all our fellow men. Help us to follow thy example and help those in need all about us. In thy Name we pray. Amen.

Senior and Young People's Departments

By Henrietta Thompson*

THEME FOR SEPTEMBER: *Christ's Church—and Ours*

For the Leader

As the total program of the church gets back into full swing this month, it is appropriate that we think together of the place this divinely-instituted organization has in the lives of young people and of all men. The first Sunday of the month will fit in with the Labor Day week-end thinking. The last Sunday of the month was intended especially to observe Religious Education Week. Plan your programs this month carefully. The concept of the church needs strengthening in the minds and hearts of many young people. (Note: All hymns suggested may be found in *The Methodist Hymnal*, and probably in most other church hymnals.)

(The play "The Churches of America on Trial," printed in this issue, will be of special interest in connection with these programs, particularly the one for the first Sunday.—EDITORS)

September 7

(Labor Day Week-End)

THEME: *The Church Is Alive*

QUIET MUSIC: "St Thomas" ("I Love Thy Kingdom, Lord")

CALLS TO WORSHIP (by young people who are hid from view or who are speaking from the back of the room):

First Voice: On this Labor Day week-end, I speak for the thousands of common laborers of the land. How many of my ranks are in your churches? Why are there not more? Does the church have no concern for such as I?

Second Voice: I speak for those who belong to all minority racial groups in America. Why does the church not do more work among my people? Have church members forgotten that Christ was concerned for both Jew and Gentile, both Greeks and Romans?

Third Voice: I, too, have wondered about the church. My family, of the tenant farmer class, is too poor to come to your church. But we wonder why you do not bring the church to us. We wonder why the followers of Christ are not more interested in our troubles and our need for a Saviour.

Fourth Voice: I speak for the youth of America whom you call juvenile delinquents. We might not have gone wrong if the church had cared for us, provided wholesome rec-

HYMN: "Dear Lord, Who Sought at Dawn of Day"

OFFERING: Whatsoever ye do, do it heartily, as to the Lord, and not unto men.

BENEDICTION: Hasten the time, O Father, when all the earth shall be full of thy glory. Amen.

reaction for us, helped us think through our need for God. Does the church not feel any responsibility for us as individuals before we get into trouble?

MEDITATION AND PRAYER: "The Church"

May we bow our heads in meditation and prayer.

"Is the church alive today?" many are asking. We as Christians believe the church, established by Christ, can never die. "... This much we can say, and with firm conviction—Jesus Christ is in the world and at work as long as the church is in the world and at work, for the church is the body of Christ. (Pause)

"When you see the church sending missionaries to proclaim the gospel to frontiers and foreign lands—you see Christ in action. (Pause)

"When you observe the church pointing people to God in the neighborhood, and calling men to seek the Better Way—you see Christ standing in our midst. (Pause)

"When you find the church championing the cause of the needy—you see Christ walking again among the poor and lowly. (Pause)

"When you witness the church building hospitals and places of refuge for the widowed and orphaned—you behold Christ healing the maimed and the sick, and providing care for the neglected and sorrowing. (Pause)

"When you notice the church standing for truth and righteousness, for love and unselfishness, as over against falsehood and sin, hatred and greed—you are once again watching the Master of Men as he drives the money changers from the temple and denounces the representatives of oppression and selfishness who sit in the seats of the mighty." (Pause)

—J. GORDON HOWARD¹

O Father of us all, O Christ the Head of the Church, we thank you for this institution and what it has meant to our own personal lives. Help us as we seek to make it effective in the world of today, in social groups not our own, and in the solving of the earth's problems. Amen.

HYMN: "I Love Thy Kingdom, Lord"

SCRIPTURE: Ephesians 5:21-32 (Read in Revised Standard Version)

STORY:

LIVING THROUGH IMPERFECTIONS

Four-year-old Jimmy walked down the street holding tightly to his father's hand. The church bells began to ring. "Daddy, I like my church," he said.

Jimmy became a primary. The primary boys and girls worked together. They sang nice songs. They visited the minister in his study. They examined the organ; saw the pulpit Bible; heard the minister read from it. The church was beginning to be a fellowship for Jimmy.

Then one day Jimmy's department visited other churches. They met the Lutheran minister, saw the windows in the Episcopal church, heard the Baptist choir. That night

¹ From *When Youth Worships*. Copyright Bethany Press. Used by permission.

* By Elma Ehrlich Levinger. Used by permission of The Religious Press Committee.

⁵ By W. W. Reid. Used by permission.

* Assistant Director of Youth Work, Presbyterian Church, U. S., Richmond, Virginia.

he said, "Mother, there isn't just one church. There are hundreds and hundreds of churches."

As Jimmy grew older he made friends with boys and girls of many other churches and other faiths, and other races, but he always remembered with a warm feeling the little church he first learned to love. It had come now to mean more to him than a building. It was a Christian fellowship linking him with other Christian fellowships in his own community and in other communities.

Then there came the war, and with it came stories of Christian people in Germany, Japan, France, Italy, Russia, China. The church was alive. The church was binding all the Christian people in the world together. The church, moving out of the past toward a living future, was bigger than all the people in the world.

Jimmy went away to school. Often he slipped into the little university chapel alone. If the church could do so much, why had it done so little? Sometimes his friend Harold Osaki did not feel at home with him in the church. When the explosion in the Negro school came, nobody from his church was there to help. His fellow students going away to war did not hear the church speak on the way of Christ in a world at war. And these cushions were somehow too soft for Jimmy as he thought of Mary's ill-furnished home, and her mother going each day to factory work. The church—around the world—the church with Christ as its head—the church with power—the church and justice, love and mercy—the church . . .

And then Jimmy knew that nowhere, at any time, could the ideal of the church be completely fulfilled—but everywhere, at any time, the Spirit which works through the church is available to persons who would commit themselves to God. The church is the Body of Christ, but living in imperfect persons. It is still the Body of Christ, and every Christian in the world has his place in the church and his living part to play.

—NELLE MORTON²

POEM: "I Am the Church" by W. G. Loucks
(Found in *Christ and the Fine Arts* by Maus or in *Worship Highways* by Hutton and Keith.)

HYMN: "O Where Are Kings and Empires Now?"

CLOSING PRAYER: That we Christians, speaking through the church for Christ, might find a way to minister to all peoples: laborers, those of other races, tenant farmers, and juvenile delinquents. May we see Christianity as a religion for our social order as well as for our personal salvation.

September 14

THEME: *The Church Is Serving*

QUIET MUSIC: Hymn tune, *St. Petersburg*

CHORAL CALL TO WORSHIP: Verses 2 and 3 of the hymn, "Father of Men, in Whom Are One." (TUNE: *St. Petersburg*.)

LEADER:

Jesus, with Thy Church abide;
Be her Saviour, Lord, and Guide,
While on earth her faith is tried:
We beseech thee, hear us.

May she guide the poor and blind,
Seek the lost until she find,
And the brokenhearted bind:
We beseech Thee, hear us.

—THOMAS B. POLLOCK

² Chapel Hill, North Carolina. Used with permission.
³ Sung as solo or duet, if possible. If not, read by the leader with music played very quietly in background.

Just Released by S.V.E.

Two New Series of Religious Filmstrips

Here are two new series of religious filmstrips of exceptional excellence. Each tells its story beautifully and vividly, and greatly increases subject-matter retention.

LIFE OF CHRIST VISUALIZED

A series of five new filmstrips produced from the original "action pictures" of the Bible, used by the Standard Publishing Company in their well-known illustrated booklets, "Life of Christ Visualized." In black and white or in color, single-frame, with text material on the film. Excellent for religious instruction.

- The Birth and Childhood of Jesus
- The First Year of Christ's Ministry
- The First Galilean Ministry
- The Last Ministry
- The Betrayal and First Trial

Each film in black and white (single-frame) \$2.00
Each film in color (single-frame) 5.00

ENCYCLOPEDIA OF BIBLE LIFE

This outstanding addition to the S.V.E. library of religious subjects is a series of filmstrips correlated with the recently published (1944, Harper and Brothers) "Encyclopedia of Bible Life," by Dr. J. Lane Miller and Madeleine S. Miller. The Millers have made nine journeys to the Mediterranean Lands and are authorities on Bible Life and the cultural and geographical aspects of the Holy Land. Most of the pictures were taken by the Millers, and others were made from collections of antiquities in museums.

- Old Testament Geography (45 pictures)
- New Testament Geography (44 pictures)
- Agriculture and Food (41 pictures)
- Culture and Dress (46 pictures)
- Art, Drama, Music and Worship (43 pictures)
- Trade and Commerce (46 pictures)

Each film with Manual (single-frame) \$2.50

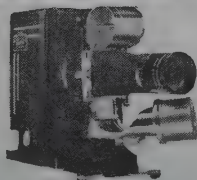
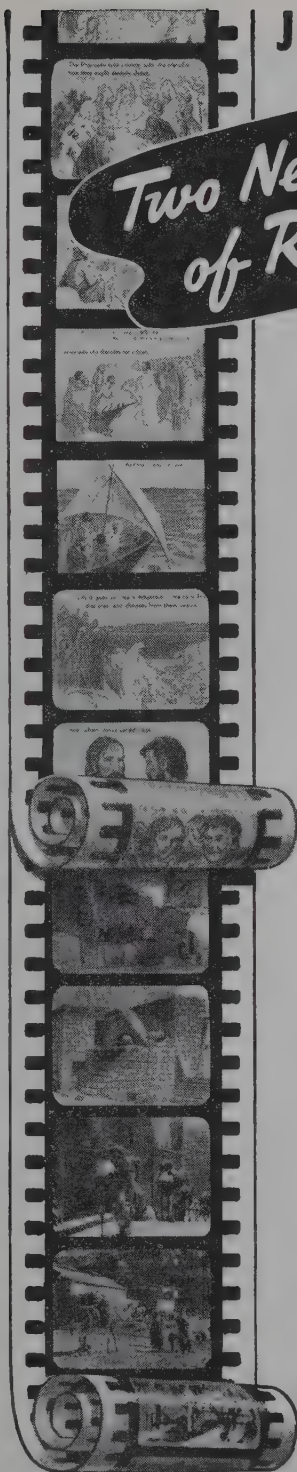
SEND FOR NEW FREE CATALOG

The 1947 catalog of S.V.E. religious slidefilms and 2" x 2" Kodachrome slides is now ready. Send for it today . . . to help make your visualized instruction program more effective.

Order from your Religious Dealer or write to us. Address Dept. 34L

Immediate Delivery on Famous S.V.E. TRI-PURPOSE Projectors

Now equipped with improved-process coated lenses at no extra cost. Model AAA 300-watt. Shows single frame and double frame 35 mm. filmstrips and 2" x 2" slides.

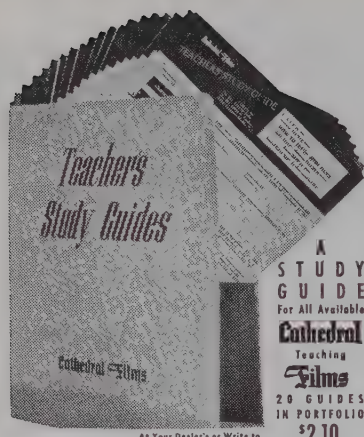


SOCIETY FOR VISUAL EDUCATION, INC.

A BUSINESS CORPORATION

123 EAST CHIN STREET

CHICAGO 11, ILLINOIS



Cathedral Films 6404 Sunset Blvd., Hollywood 28, Calif.

SCRIPTURE: Let us hear about the early Christian church and its care for all men. *Read Acts 4:32-35.*

LEADER: Men have accused the church of failing to serve today as it did in the early days of its existence. May we think of examples today of times when the church through its young people are truly at work in a ministry of service to mankind.

STORIES (told by young people who rise to speak from where they are seated):

THE CHURCH SERVES

First Story: A group of young people discovered a family in their community which they might help. In this family there were

very small children and a mother. The father had gone away to work in another town. Sensing a real need, the group decided to appoint a committee to be "father" to the family while the real father was away. They mowed the lawn at intervals, carried coal, went by to take the children to church, and were even the means of securing a little puppy for the children. The church was serving through this group of young people.

Second Story: I heard of a hospital which was undermanned. Maid service was almost impossible to secure. Three young people from a church group volunteered their services to the hospital to carry trays at mealtime. The young people in the youth group made up, for use before Christmas and Easter, devotional booklets which were placed on the trays ten days preceding the holiday. Each day through fifty rooms these three young people gave quiet testimony to the church's will to serve.

Third Story: One young people's group has been helping twenty-two crippled children at an Orthopedic Home. They go out each Monday night when they play victrola records, have group singing, tell stories, and play games. Several times they have shown a moving picture of the life of Christ. They say they are discovering the thrill of first hand comradeship with those whom they serve in the name of Christ.

Fourth Story: Twenty-five high school students in a southern town undertook a library project as an expression of their willingness to work to see that the Negro citizens of the community might have every opportunity toward the cultural blessings of life. The Negroes in the county of 40,000 did not have access to the city library, and did not have one of their own. The results of the young people's enthusiasm was a large collection of books which they gathered, a good sum of money they gave. In addition, the Public Library expressed its interest in the project by appropriating money for a part-time librarian's support. At last a start was made in providing reading matter for a part of the town's population which had seldom had the thrill of reading an entire book.

Fifth Story: One group of young people worked interdenominationally to secure the U. S. O. building in their town when it closed down. A teen-age recreation center was begun. With recreation sponsored by all the church youth groups, the quality was kept high. They felt something was being done about juvenile delinquency beside talking about it!

SILENT PRAYER: Let us bow our heads in silent prayer, asking God to show us what our church's young people might do to show that we Christians need continually to be serving others in the name of Christ. (Period of silence).

CHORAL PRAYER: Second verse of hymn, "Jesus, United by Thy Grace"

HYMN STORY: "Samuel John Stone"

As a young man at Oxford, Samuel John Stone was the best of athletes. With a heavy build and large muscles, he was a perfect captain of the boat crew during his college days. But Stone had more than physical strength. He had a tender heart and a burning desire to serve mankind for Christ. As a result, Stone spent twenty years among the poor and miserable people of the East End in London as their pastor. Stone instituted many social improvements and reforms in the name of the church. His building was one open all the time with a full program of helping men in his part of London. Stone realized that the church must serve men to be true to the name of Christ, the Servant of all.

Let us sing now a hymn about the church written by this man, Samuel John Stone.

HYMN: "The Church's One Foundation"

CLOSING PRAYER: That God might show each person his part in making his church one which serves.

September 21

THEME: *The Church Is Speaking*

QUIET MUSIC: *Aurelia* ("The Church's One Foundation")

CALL TO WORSHIP:

Hear the words of a great Jew, Albert Einstein, concerning his opinion of the church:

"When the revolution came to Germany, I looked to the universities to defend freedom, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers . . . and to the individual writers of Germany who had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the churches stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the church before but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom."

PRAYER: That the church might always speak out against evils in the world; that we as church members might be conscious of our obligation to stand for the right.

HYMN: Let us sing a prayer hymn for the church, "Come, O Thou God of Grace."

SCRIPTURE AND APPLICATION (given alternately by two speakers on either side of the platform):

THE EARLY CHURCH AND THE CHURCH TODAY

The Early Church: The early Christians were careful about only one thing, following the command of Christ to teach of him. In the face of danger and opposition, they still spoke the message which was theirs. *Read Acts 5:27-29.* One member of the city council advised the group to leave the men alone for the present. *Read Acts 5:40-42.*

The Church Today: Is the church today keeping on with its duty to preach the truth of God? Or is it weak in the face of opposition? Surely no one in our land today could ask such a question just following the tours and speeches of Pastor and Mrs. Martin Neimöller, the great German couple. Pastor Neimöller is one of many churchmen and church members who continued to speak out for the truth in time of oppression and danger. Not alone in Germany was this the case, but in Japan, China, Korea, and in other lands Christians had a chance to prove their convictions and courage. The world church today continues to speak its message.

The Early Church: Even in the early church there was a discussion and a debate as to whether Jesus came just for the Jews, or whether he was the Saviour of men of all races. *Read Acts 11:1-18.*

The Church Today: Still today the church must battle the idea of a Christ of one race. The Oslo World Youth Conference this past summer was one attempt of the church to speak out on the universality of Christ as the world's Saviour and Lord. Here young people from every continent gathered to worship the same Christ, and to talk together concerning the applying of his principles to life around the globe today. The church

PRIMER FOR PROTESTANTS

by James H. Nichols

A Religious Book Club Selection

Using the word "Protestant" in its original meaning: *one who makes an avowal of a conviction*, this new Haddam House book is a statement of evangelical Christianity. It recounts Protestantism's origin as a faith and development as a church. It defines the meaning and content of Protestantism as a whole, and describes the variations which became denominations and sects.

In this survey of the evangelical fellowship from the days of the apostles to our own, Dr. Nichols takes the reader on an eye-opening exploration of total Christendom, giving him a broader view on and a clearer understanding of the diversity within unity that characterizes Protestantism. **\$1.00**

"*Primer for Protestants* is a magnificent 'tract for the times.' Its incisive historical treatment and its discerning appraisal of present trends make it a 'must' book for those who would understand the significance of the Protestant Movement."

Religious Book Club Bulletin



The third
Haddam House
book

Association Press

347 MADISON AVE. NEW YORK 17, N. Y.

speaks out by its action in sponsoring the Oslo Conference!

The Early Church: Whenever the church speaks against a man's way of making his living, it runs the risk of unpopularity. Yet, if that means of livelihood is wrong, the church must speak. Hear what happened to Paul when he stood for the right in economics: *Read Acts 16:16-24.*

The Church Today: And what of today? Does the church still speak against those who would make economic profit at the expense of human personality and integrity? One has only to read the declarations by church bodies against child labor, against the liquor industry, against unfair labor practices to know the answer. Speaking out against these evils still does not make the church popular with those whose pocketbook is hit, but declaring the teachings of Christ is still the obligation of the church.

The Early Church: Idolatry was common in the time of the early church. One example of the early Christians combating this form of worship is seen in Paul's dealing with the Athenians. *Read Acts 17:16-17, 19, 22-32.*

The Church Today: And what of the church today? Does it speak out against idolatry in our time? Answer for yourself. How many sermons will be preached throughout our country today, how many young people's programs presented on such themes as "Man's Chief End Is Not Pleasure," "The Proper Place of Possessions in Life," or "How Important Is Social Standing?" The forms of idolatry have changed, but the message of the church is still that men should love God with all their hearts and their neighbor as themselves. The church still speaks for God.

HYMN: "O Word of God Incarnate"

CLOSING PRAYER: That the church might be strengthened to speak for God; that we might listen to her message; that we might make her convictions a part of our life and thought each day.

CHORAL BENEDICTION⁸: Verse 4 of hymn "O Word of God Incarnate."

September 28

(Religious Education Week)

THEME: *The Church Is Teaching*

QUIET MUSIC: *St. Magnus* ("O Thou Whose Feet Have Climbed Life's Hill")

CHORAL CALL TO WORSHIP:³ First three verses of "O Thou Whose Feet Have Climbed Life's Hill"

LEADER:

When I am uncertain what path to take,
When I have something hard to do and dread it,
When I have failed in some way,
I need the church.

When my parents do not seem to understand,
When my friends and I disagree,
When I am sorry for something I did,
I need the church.

When I am puzzled about life,
When I wish I knew better how to pray,
When I wonder about God and how he works,
I need the church.

HYMN: "Lord and Saviour, True and Kind"

LITANY: "The Church a Teacher"

Leader: The church has always taught me what to believe about our Father, God. I have come to think of him as the Creator and Sustainer of our world. Believing in him as Ruler today in spite of the strength of

evil gives me hope.

Group: For our belief in God and his will for us, we are grateful to the church and its teachings.

Leader: In all the educational program of the church, I have come to believe in Jesus Christ. I learned as a child the stories of his earthly life. I have come to think of Christ as my Friend, my Example, and my Saviour.

Group: For belief in Jesus Christ which brings me joy and fellowship each day, I am grateful to my church and its teachings.

Leader: Because of the instruction of my church, I have learned principles for living each day to its fullest. Of course, I do not always live Christ's way of love, but if I would, I know that I would find the way to true happiness in my relationships with my family, my friends, my teachers, and all men everywhere.

Group: For the teaching I have had about the way to live each day, I am grateful to the church.

Leader: Through the guidance I have received from the church, I have come to realize the importance of the Bible as a guide for living. I have learned to find in it strength and guidance. I have come to find in its pages God's revelation of himself to men.

Group: For the spiritual riches and inheritance which are mine through the Bible, I am deeply grateful to the church.

Leader: The church has always helped me to think through my own philosophy of life. It has taught me to be thoughtful and observant about the universe and my place in it.

Group: For my ever-increasing understanding of the reason and purpose of life, I am indebted to the church and its teaching.

Leader: Through all the instruction of the church I have found a sense of social justice, of the principles of Christ at work in the social order. The church has ever held before me the qualities of mutual fairness and helpfulness as the ideals for society. When the world seems overcome with evil forces, the church gives me hope that the right will eventually triumph.

Group: For any ideals I might have for society, I am grateful to the church for its guidance and teaching.

Leader: The church has taught me about its own place in the world as the Body of Christ. Though I have sometimes been disappointed in church members or their actions, still I have come to respect the church as an institution ordained by Christ for his work in the world.

Group: For all that the church means to me today, I am grateful to thee, O God.

DIRECTED PRAYER:

Our Father, we thank thee that we grew up in a land where we might always be near a church. Help us to have concern for those not so fortunate. (Pause)

We would pray for our own local church here this morning. (Pause)

We would pray for all those who so faith-



Write your visual aids dealer
for free descriptive folder

Church Screen Productions

Produced by Paul R. Kidd

5622 ENRIGHT AVE.

ST. LOUIS 12, MO.

fully teach us every week as we come together to study God's Word. (Pause)

We would pray thy guidance and purpose for our pastor in his work of leading us in thy way.

We would ask thy help as we try to form the habit of studying the Bible personally that the Holy Spirit might guide us in learning the truth.

We would pray for the leaders of our youth organization that they may be guided of thee as they plan our program. (Add other petitions of local significance.)

HYMN: "Jesus, With Thy Church Abide"

BENEDICTION: Ephesians 3:20-21

CHORAL RESPONSE⁸: First two verses of "God of Grace and God of Glory"

LIBERTY Carillons Inc.

CARILLON HEADQUARTERS
551 FIFTH AVENUE, New York 17, N. Y.

PRECISION TUNED CHURCH BELLS, ALSO LIBERTY CARILLONS
WHICH PRODUCE THE REALITIES OF BELLS, WITHOUT BELLS!

The
Voice
of the
Cathedrals

The Churches of America on Trial

(Continued from page 19)

three women come down the aisle at some distance behind the OFFICER. They are well dressed, active women of various ages. As they near the front and the music ceases, they engage in a lively conversation.)

MRS. BLACK. Well, all I can say is, if you Presbyterians have your fair on the fourth and we have ours on the fifth, where will we Methodists be? The whole town will come to your and spend all their money.

MRS. BROWN. But don't you forget, Mrs. Black, that you Methodists had your Easter fair just two days ahead of ours! And your Harvest Supper was on the third of October, when you knew very well that we'd been planning for months to have ours on the sixth. And—

MRS. BLACK. Oh, you're just upset because we got all the Larkin goods for our church to sell in this town. You've got the magazine agency all tied up, so I don't see what you're complaining about.

MRS. BROWN. You got the booth at the football stadium and the dinner at Town Meeting.

MRS. WHITE. Well, you'd better not say much, either of you. We haven't got enough women in our church to even get up a fair. How we'll ever raise our budget this year I'm sure I don't know.

JUDGE. (Who has been waiting patiently and politely, now calls witnesses to order) Pardon me, ladies, but I must remind you that this is a court and not a bazaar. Will you kindly be seated?

CLERK. Your names, please.

MRS. BLACK. Mrs. Black.

MRS. BROWN. Mrs. Brown.

MRS. WHITE. Mrs. White.

PROSECUTOR. From the town of Wide-awake, I believe.

MRS. BLACK. Yes. It's the county seat of Go-gettumm County.

PROSECUTOR. What is the population?

MRS. BLACK. About three thousand, I think.

PROSECUTOR. How many churches are there in the town?

MRS. BLACK. Well, let me see—

MRS. BROWN. (Anxious to get in on the conversation) That's easy. There's four—or is it five? I believe I'll have to stop and count them.

MRS. WHITE. I've already counted them. There's Mrs. Black's church, that's the Methodist, makes one. There's Mrs. Brown's, the Presbyterian, that's two. (Counts them off on her fingers.) There's my church, the Baptist, that's three. Then there's the Episcopal, four; the Lutheran, five, and seems like there's one more. Besides, of course, the Catholic.

MRS. BLACK. There's one right next door to you. The Holy Rollers.

MRS. WHITE. Oh, yes, I forgot them. Let's see, how many is that?

MRS. BROWN. Seven, with the Catholic.

PROSECUTOR. How much do you pay your minister, Mrs. White?

MRS. WHITE. We pay him nine hundred dollars. I know that seems small, but he really has a delightful people to serve.

PROSECUTOR. How much do you pay yours, Mrs. Black?

MRS. BLACK. We give a regular salary of twelve hundred, but we add a purse at Christmas. You see, our church has a lot of assessments on the basis of the pastor's salary, so we have to cut the regular salary to keep expenses down.

PROSECUTOR. And how much do you pay yours, Mrs. Brown?

MRS. BROWN. (Proudly) Fifteen hundred dollars, and a month off in summer.

PROSECUTOR. Thank you. That will be all. Your witnesses, Mr. Defendant.

DEFENDANT. No questions.

MRS. BLACK. (Disappointed) You mean that's all you wanted to know from us?

PROSECUTOR. That is all.

MRS. BLACK. Well, if you're sure you don't need us any longer, I'd better get back home and appoint my committees for the fair.

MRS. BROWN. Why, we planned ours weeks ago. (They leave the platform to the lively strains of "Work, for the Night is Coming.")

PROSECUTOR. I now call to the stand Dr. City Minister and Mr. Country Preacher.

CLERK. Dr. City Minister and Mr. Country Preacher.

(As the music is heard of "Jesus, I My Cross Have Taken", two men rise from opposite sides of the audience and come forward, one by each outside aisle. They meet in front of the platform. One is very well dressed, distinguished in appearance, the other somewhat shabby but neat.)

DR. CITY MINISTER. (Cordially, holding out hand) Well—Bill! I haven't seen you since the old days in seminary. How are you, old chap? Where are you preaching now?

MR. COUNTRY PREACHER. Fine, Tom. It's good to see you again. I have five churches in a county upstate.

DR. C. M. (Aghast) Five! Good heavens! It takes all my energies to manage one.

MR. C. P. Well, it is a full time job.

DR. C. M. But you're the man for it, Bill. I remember you specialized in rural work in seminary. Got higher grades than any of the rest of us, too.

CLERK. (To Dr. C. M.) Dr. City Minister, I believe?

DR. C. M. Yes.

CLERK. And Mr. Country Preacher. (The latter bows) Didn't need to ask their names. I could tell by their clothes.

PROSECUTOR. I won't keep you long, gentlemen. I would like to ask you just one or two questions.

DR. C. M. Certainly. Anything you like.

PROSECUTOR. How large a family have you?

DR. C. M. A wife and two children. Boy and girl.

PROSECUTOR. (To Mr. C. P.) And you, sir?

MR. C. P. The same. Wife and two children. Boy and girl.

PROSECUTOR. And are you sending them to school?

DR. C. M. Oh, yes, mine have both finished at the university.

PROSECUTOR. (To Mr. C. P.) And are you sending yours through college, too?

MR. C. P. Yes. One is in the university now, and the other will be ready in a couple of years.

PROSECUTOR. Would you mind telling the court what salaries you receive?

DR. C. M. Four thousand and house, beside the perquisites.

PROSECUTOR. And you, sir?

MR. C. P. Well, my five churches together pay thirteen hundred and fifty dollars, but the mission board makes it up to fifteen hundred.

PROSECUTOR. And yet you expended the same time and money in acquiring an education, bringing to your careers fairly equal assets of training, natural ability, and skill?

DR. C. M. If anything, Bill was better equipped for his job than I.

PROSECUTOR. (After gesturing to DEFENDANT, who shakes his head) Thank you. That will be all.

(The two men rise and leave the platform.)

DR. C. M. (Just as they leave) But, my dear chap, I don't see how on earth you manage . . .

PROSECUTOR. Your Honor, according to statistics released by the Bureau of the Census in 1940, over ninety percent of the clergymen in the United States received salaries the previous year of less than \$2500. Fifty-one per cent received less than \$1200. Twenty-four and four tenths per cent received less than \$600. Many of these underpaid workers are in rural parishes. Though salaries may be somewhat higher now, increased living costs mean that the situation is still very bad. Your Honor, I would like to ask the defense to explain how the rural fields, which require fully as highly specialized and trained leadership as the city parishes, can be adequately served by men receiving less than a living wage. (The DEFENDANT is silent.) Or

CHURCH BULLETINS

Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illust. Catalog L. H. E. Winters Specialty Co., Davenport, Ia.

THE REV. KYLE KAMMERBULLTOW
DE LUXE BULLETIN BOARD
ILLUMINATED BY ELECTRICITY
EASILY REMOVED
WILL LAST A LIFE TIME.

Cathedral Films

35mm Single Frame Black and White FILMSTRIPS

"Life of St. Paul" Series \$3.00 ea., set of 5, \$12.50

Stories of the Bible Series

- "Child of Bethlehem"
- "The Three Wise Men"
- "The Boyhood of Jesus"
- "A Certain Nobleman"
- "The Prodigal Son"
- "The Story of Zachaeus"
- "The Good Samaritan"
- "The Road to Emmaus"
- "Man of Faith"
- "A Woman to Remember"
- "John the Baptist"
- "Blind Beggar of Jerusalem"
- "Jairus' Daughter"
- "The Unfaithful Servant"
- "The Calling of Matthew"
- "The Rich Young Ruler"

\$2.50 EACH

Write for descriptive folder See and order from your Film Rental Library

Cathedral Films
4404 Sunset Blvd., Hollywood 26, Calif.

how these men of the ministry can preach so glibly and convincingly of economic brotherhood.

DEFENDANT. These are facts, your Honor, which we acknowledge with the utmost regret and humility. There are social forces at work here that the churches have as yet been unable to correct. Their regrets and good intentions do not change the facts as they are now. The defense has nothing more to say.

JUDGE. Has the prosecution other witnesses?

PROSECUTOR. With your permission I shall now call Mr. and Mrs. John Smith of Mining Town, U. S. A.

CLERK. Mr. and Mrs. John Smith of Mining Town.

(As MR. AND MRS. JOHN SMITH come forward from the audience, the music of the hymn "Where Cross the Crowded Ways of Life" is heard. They are a poorly dressed couple, he stooped from a life of hard labor in the mines, possessing the half cowed, half defiant manner of one used to being treated as an underdog. Mrs. Smith is eager, flustered, and apologetic.)

JOHN SMITH. (Taking his seat awkwardly) I'll be blamed if I know what you want me here for. I never been inside no church since I was a kid.

MRS. SMITH. (In a low voice) Careful, John. These folks aint used to rough talk like youn. They aint our kind.

JOHN SMITH. I'll say they ain't. If they don't like the way I talk, then what in hell'd they ask me here for?

MRS. SMITH. (Much embarrassed) Sh! Please, John.

PROSECUTOR. (Kindly) Try to forget that these people are here, Mr. and Mrs. Smith. We have no wish to embarrass you, but we do feel that you have important information to give us. Please speak frankly, just as you would in your own home.

JOHN SMITH. Thanks, bud, for callin' our shack a home. I sure appreciate it.

PROSECUTOR. (Placatingly) Come now, Mr. Smith, you're being unduly sensitive. Your house may be small, but the day I saw it, it was very neat. . .

JOHN SMITH. (Interrupting) And don't go tellin' them folks down there what kind of a dump we live in. I don't want none of their pity.

MRS. SMITH. (Earnestly) Please, sir, he don't really mean to be rude. It's just that he spends so much time down there in the dark workin' that he gets things all twisted. Leastaways, that's the way I figure it. John really likes his home, Mr. Attorney, and he's right proud of the children. It's crowded, of course, the six of us livin' in them three rooms, but we manage. Seems like it's always dark when John has a chance to see things. Sometimes I think if he could see 'em more with the sun shinin', he'd feel different about things and people.

PROSECUTOR. May I ask you a few questions, Mr. Smith? You made the remark that you hadn't been inside a church since you were a child. Isn't there a church in the mining community where you live?

JOHN SMITH. Sure there's a church. Company one. Just like there's a company store and a company beer parlor and a company theater. Only you don't catch us wise guys inside of it. We pay plenty for the rest.



THE CHURCH BEAUTIFUL
BY JOHN R. SCOTTFORD
"I predict that because of this book, hundreds, yes thousands of churches are going to have fewer architectural discords and infelicities."—*Albert W. Palmer, former Moderator of the Congregational Christian Churches.* \$3.50

THE GOSPEL IN ART
BY ALBERT EDWARD BAILEY
"To my mind, this book has never been surpassed or even equalled in quality."—*Frank Grebe, Westminster Church, Buffalo, New York.* \$4.00

WEYMOUTH'S NEW TESTAMENT IN MODERN SPEECH
New American Edition
"I regard this translation as an invaluable aid to the understanding of the New Testament."—*Dr. Ernest F. Tittle, First Methodist Church, Evanston, Illinois.*
Issued in three styles. Order by number.

| | | |
|---------|-------------------------------|--------|
| No. 1P. | Pocket size in cloth . . . | \$2.00 |
| No. 1. | Regular size in cloth . . . | 3.00 |
| No. 1L. | Regular size in leather . . . | 5.50 |

THE PILGRIM PRESS
14 Beacon St., Boston 8, Massachusetts
19 S. LaSalle St., Chicago 3, Illinois
124 West 4th St., Dayton 2, Ohio

They'd make us pay plenty for church too if we was fools enough to bite. We can't get along without bread and beer, but we can get along without religion.

PROSECUTOR. Don't you feel that the church does anything for the laboring classes in your community?

MRS. SMITH. (Eagerly, before her husband can answer) Oh, yes. The church women are real nice. Only last Thanksgivin' they sent us a big basket, and they give presents to all the children in town at Christmas.

JOHN SMITH. T'hell with their smug charity! The church don't care nothin' about us. All their fine talk about equality and brotherly love—bah! You think if I took my wife and kids and went down their nice carpeted aisle on Sunday mornin' in the best

clothes I got, they'd give me the come-hither and shake my dirty hand that, no matter how much I scrub, won't never come clean? No! They'd look down their nice white noses and go through their kids' heads with a fine-toothed comb when they got home.

MRS. SMITH. (distressed) John—please—
JOHN SMITH. They show plenty of interest in us when we go on strike or somethin' and blame us plenty when we take up with the unions. Howl about how we're ruinin' the country and upsettin' democracy! Hell, why shouldn't we take up with 'em! At least the unions are tryin' to do somethin' to change things. They care about whether we make enough to live on and whether the slimy earth where we dig is goin' to fall in

on our heads. I ain't never seen no church that cared enough about us to try.

PROSECUTOR. Your witness, Mr. Defendant.

DEFENDANT. I acknowledge with deep sorrow and humility that your accusation is all

too true, Brother Smith.

JOHN SMITH. Don't call me brother.

DEFENDANT. Nevertheless, I wish I could make you understand that, especially in recent years, the church has officially shown a keen, sympathetic interest in labor and the labor movement. Many of our larger denominations have vigorous social action committees which encourage study of labor problems and recommend constructive courses of action. Statements sympathetic to the labor movement have been incorporated in many of our official documents, and resolutions are constantly being passed. When the twelve hour a day in the steel mills was abolished, it was freely granted that a study by the Federal Council of Churches of conditions in the mills had much to do with this change.

JOHN SMITH. (*Doubtfully*) Maybe you're right, mister, about the steel mills. Sounds good. But I'm a miner. I don't take so much stock in what people say. What I tell by is the way they act. A man can't eat words, and they're pretty cold things to keep you warm in winter.

(*The DEFENDANT returns to his seat.*)

PROSECUTOR. That will be all, Mr. and Mrs. Smith. And thank you.

(*As they leave the stand, the music of "Where Cross the Crowded Ways of Life" is again heard.*)

PROSECUTOR. Your Honor, other witnesses may be subpoenaed and other evidence submitted. There are thousands of underprivileged persons in our industrial centers who feel that the churches are not interested in them; tens of thousands of sharecroppers and migrants and ignorant mountaineers in our rural areas to whose basic economic problems organized Christianity has been astoundingly indifferent. Those of other races and colors are constantly encountering prejudice and discrimination from those whose professed creed is one of brotherhood with all men. And in this zero hour of human destiny, when half the world is homeless or hungry or ruthlessly exploited and the very life of man hangs in the balance, those who call themselves Christian are hesitant and uninformed and indifferent, concerning themselves with trifles.

DEFENDANT. (*After a pause*) Your Honor, in deep shame we acknowledge all these accusations and have no defense. We have failed miserably both in vision and in achievement. But, your Honor, the leaders of Protestantism in this country are not ignorant of these problems nor indifferent to them. We are vitally concerned about them. The fact that so many are gathered in this courtroom under the auspices of a uniting body is evidence of at least a feeble attempt in the right direction. We know that we can never succeed in building even a semblance of the Kingdom of God in this world as Methodists or Presbyterians or Baptists or Episcopalians. We must do it as Christians. Your Honor, the executive leadership of the Federal Council of Churches is giving careful consideration to all these problems. Its conference on the economic problem in 1947 has already had far-reaching consequences. The International Council of Religious Education has done much for education for brotherhood. The Home Missions Council has a broad program to aid migrant workers. We must and can do more. If this court can

tell us how we may instill in our brethren a common sense of obligation, a consecration to the wider concerns of the Kingdom of God, we shall be grateful.

(*At this point the four denominational representatives rise again and all try to talk at once.*)

METHODIST. Your Honor, I want to confess that . . .

BAPTIST. Your Honor, I must admit that . . .

PRESBYTERIAN. It is with great humility, your Honor . . .

EPISCOPALIAN. I should like to say, your Honor . . .

(*They stop abruptly and look at one another.*)

METHODIST. Sorry, brother, I guess you were first.

BAPTIST. No, I think the brother there was ahead of me.

PRESBYTERIAN. I think I will let this brother over here speak.

EPISCOPALIAN. I guess the plaintiff is right. We've been too busy running our own little churches, raising our budgets, nursing our little denominational loyalties, to really put our shoulders to the common task. We may be Methodists or Presbyterians or Baptists, all well and good. But first of all we're Christians.

METHODIST. That's right.

BAPTIST. That's just what I was going to say.

PRESBYTERIAN. I don't know how the rest of you feel, but I'm going back to my church and try to do something about this job.

EPISCOPALIAN. That's just the way I feel about it.

(*The four men sit down.*)

PROSECUTOR. Your Honor, this concludes the case.

JUDGE. (*Rapping*) Let us have order in the court room. The court is now ready to render its decision.

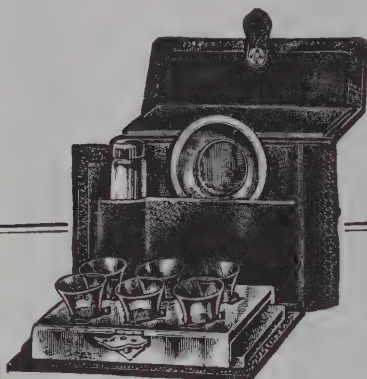
CLERK. Let the defendants all rise and stand with bowed heads while the judge pronounces the verdict of this court.

(*The audience rises.*)

JUDGE. I declare the defendants guilty of these charges which have been preferred against them, and I pronounce the following sentence. Let the churches of America stand humbly in the presence of God and confess their sins in deep penitence of spirit. (*Pause, for silent meditation.*) Let them repent of their denominational bigotry, their provincial narrowness, their petty aims which blind them to the true goals of the Kingdom of God. (*Another pause for meditation*) Let them apply themselves to diligent study of the needs and conditions of their brothers around them, until their perceptions become aware and their consciences quickened. (*Another pause*) Then let unity become more than a precept and brotherhood than theory. Let the churches of America face these common tasks with consecration, cooperation, and courage. (*Another pause.*)

The case is closed. The verdict is rendered. The sentence is pronounced. To the end that our goal may be accomplished I now commit this case of the Kingdom of God against the Protestant Churches of the United States of America to the intelligent vision and the quickened conscience of every Christian.

(*The congregation sings the hymn, "God of Grace and God of Glory," Fosdick.*)



A complete outfit for administering the sacrament in the home to the invalid or sick.

PASTOR'S COMMUNION SET

Tray of six glasses, wine flask, bread plate. In leather, plush-lined case. Size 6½x2¼x3¾ inches. \$8.75.

Name in gold on case, add 60c. a line.

Free Catalog of Church and Sunday School requisites on request.

WILLIAM H. DIETZ, Inc.

10 So. Wabash, Dept. 53 Chicago 3, Ill.

1000 Rooms—1000 Baths

**\$300 to \$600
single**



New York's
Friendliest Hotel

**WHERE YOUR COMFORT
COMES FIRST**

Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1,000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria. Quiet, yet within 3 minutes of the shopping district. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet I.

Single room with bath from \$3.00
Double " " " " \$5.00

**Prince George
Hotel** 14 East 28th St.
New York 16, N.Y.

Charles F. Rogers, Jr., Manager

With the New Books

The Camp Counselor's Manual

By John A. Ledlie and Francis W. Holbein. New York, Association Press, 1947. 128 p. \$75.

Toward Better Camping

Developed by The National Commission on Camp Standards of The National Boys' Work Committee of the Young Men's Christian Association. New York, Association Press, 1947. 31 p. \$50.

A new revised and expanded edition of the useful *Camp Counselor's Manual* has been issued by Association Press. The two authors have included practically everything a counselor in a Y.M.C.A. camp would need to know, and the information is equally helpful to counselors in other types of camps.

Some of the twenty-four aspects of counseling which are discussed include: why boys go to camp, qualifications of a counselor, pre-camp preparation, cooperation with director, understanding boys, experience in democratic living, camp craft, and records.

Case studies and sketches add to the usability of the manual. A sample counselor's rating scale and camper's personality chart are included.

Toward Better Camping outlines the new national standards for Y.M.C.A. Camps. The early objectives of Y.M.C.A. Camps are revised and compared with the more inclusive objectives of present day camping. The development of this new national standard is described: the desire to bring together the scattered experiences of states and areas, and the experimental use of the standard in camps held in 1946.

This standard can well be studied by directors of all types of camps as a means of checking their own attainments. It includes: Health, Safety and Sanitation; Selection, Supervision, and Organization of Staff; Program, and Administration.

H. F. S.

A Functional Approach to Religious Education

By Ernest J. Chave. Chicago, The University of Chicago Press, 1947. 168 p. \$2.50.

It is common for book reviewers in reporting a book which presents a minority controversial position to comment after this fashion, "This book will make us rethink our own positions and that is perhaps what the author intended." The inference is that the author only wanted to jar our complacency. This book by Dr. Chave is guaranteed to do this.

The book is a development of a theory of religious education based upon a thoroughgoing naturalism, consistent and unadulterated. The theologians have a hard time of it, and traditional Christianity gets a severe and critical overhauling. Based upon the assumptions of naturalism, religious education sets itself at ten creative tasks: achieving a sense of worth, social sensitivity, appreciation of the universe, discrimination in values, responsibility and accountability, cooperative

fellowship, quest for truth and realization of values, integration of experiences into a working philosophy of life, appreciation of historical continuity, and participation in group celebrations.

All of this is to be done without the benefit of most traditional Christian thought and mighty little use of conventional religious terminology. Dr. Chave does not hang around ecclesiastical antique shops. He likes the new chromium furniture, functional to the last piece of plastic.

This book should be useful in many circles. It could be used by public educators in working out patterns of school life which would help develop the spiritual implications of its own corporate life. That the framework proposed by Dr. Chave will seem to many to fall short of the larger proportions of Christian education should not be a deterrent for public education to go as far as it can. Those in religious education who share his point of view, will, of course, find the book helpful and suggestive.

Furthermore, this book will bring to all types of open-minded Christian leaders indispensable emphases upon the importance of the scientific method, the futility of general exhortation detached from practical experience in actual problem situations, the effective guidance being done in the better public school situations, and the insistence that Christian faith be interpreted in terms relevant to our modern world. A valuable appendix is found outlining a curriculum put into actual operation in a local congregation.

The naturalistic assumptions of the book will vitiate its usefulness for those who do not share that particular theology, if we may dare to use the word. Furthermore, many pages make unnecessary trouble for themselves by polemical thrusts and untenable dilemmas.

Most of those who have found naturalism unsatisfactory because it seems to stop short of adequacy will make the same criticism of this book. But it will hold your interest and stir you out of your complacency. Maybe that's what Dr. Chave intended. But wait—that's where we came in.

G. E. K.

Rural Worship

By Herbert H. Wintermeyer. Philadelphia 2, The Christian Education Press, 1947. 99 p. \$1.50.

One thinks that this is just "another book on worship." It isn't! It is directed to rural churches but its chapters on "Our Highest Experience, Planning and Conducting Worship" are stimulating and vividly challenging. Family worship and worship out-of-doors are briefly but adequately treated. Some 36 pages are devoted to resources, rural poems and well ordered suggestive services. These with a selected list of books for study and planning rural worship, make this a vigorous compelling book. It isn't just another book—it's a valuable resource for town and country leaders—and any worship leader.

J. B. K.

What Must the Church Do?

Volume V of the Interseminary Series

By Robert S. Bilheimer. New York, Harper and Brothers, Publishers, 1947. 148 p. \$1.00.

This volume rounds out a significant group of fine books. These have been issued in preparation for the conference of theological students being held as this *Journal* goes to press. They served as study material for the delegates attending the conference. While intended to serve this specific purpose, they have been aimed also at serving a wider church public. This they could do because they very properly deal with four major questions that deeply concern the whole church, for it is in the midst of these problems that these students will soon serve the church.

These four issues are: the phases of our culture that most seriously challenge the Christian movement; organized movements that serve sectional interests; what the Gospel itself is; and the movement toward world-wide Christianity. This fifth volume picks up and builds upon the first four and then projects on a large canvas the answer to the question, "What must the church do?"

This answer begins with the way in which our world today denies man his full stature, goes on to affirm the place of the Christian Gospel in correcting that denial, proceeds then to give what the author calls the modern ecumenical reformation its place in this correction, and winds up with the task ahead. The treatment of this task begins with the rediscovery of the Bible and prayer and affirms four imperatives: evangelism, social effectiveness, unity, and the responsibility of local congregations.

It would be grand to be a theological student again in a conference carried on in the atmosphere of these volumes.

P. R. H.

The Church as Educator

By Conrad H. Moehman. New York, Hinds, Hayden and Eldredge, Inc., 1947. 184 p. \$2.00.

This is primarily a book about religion in an age of science and critical world events, and only secondarily about religious education. Its thesis is that our "inherited western religious synthesis" has failed and that a new synthesis grounded in the scientific and democratic spirit is affecting all phases of life—Biblical interpretation, the social order, inter-cultural relations and education.

Included in the book are six chapters dealing with education and religious education. The author discusses the failure of the Sunday school, the rise of the state university which has "more religious instruction now than in the colonial colleges," the development of the public school system which he says "is doing infinitely more for intelligent religion than the various types of formal religious education," and the ecclesiastical reaction against these two public educational institutions as evidenced by the parochial school and the released time plan for week-

CHRIST IN THE DRAMA

By Fred Eastman

The author traces the influence of Christianity on representative dramas of England and America by an examination of three factors: the principal characters, their motives, choices and actions; the extent to which the author's spiritual insights harmonize with those of Christ; the effect of the play as a whole on the audience.

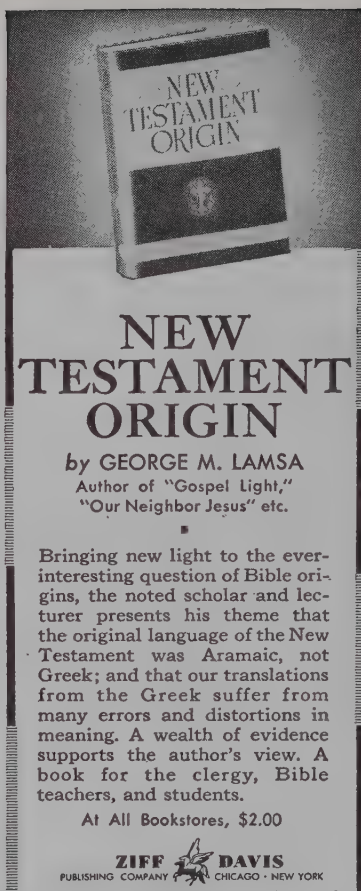
After the opening chapter which describes an imaginary visit from Aeschylus and Shakespeare who give advice, Dr. Eastman examines Shakespeare's tragedies. He follows these with a fascinating study of English drama: G. B. Shaw's *Androcles and the Lion* and *St. Joan*, Galsworthy's *Strife*, *The Pigeon* and *Loyalties*. Masefield's *The Coming of Christ*, Emlyn Williams' *The Corn is Green*.

The author then turns to American drama and the plays of outstanding dramatists: Eugene O'Neill, Marc Connelly, Maxwell Anderson, Thornton Wilder, and others. The concluding chapter gives the story of the significant growth of the religious drama movement in England and America.

\$2.50

MACMILLAN

60 Fifth Ave., N. Y. 11



day religious education.

The author's well known opposition to the latter plan here finds expression in fifteen "counts," most of which it seems to the reviewer reveal a considerable lack of acquaintance with the movement as a whole and are based upon uncredited quotations. In spite of his strenuous and multiplied arguments against this new type of religious education, he predicts: "When the released time program is articulated with the new religious synthesis developing in modern life, it may have a part to play in constructing the American way." One has some difficulty in reconciling this prediction with his statement in the preface, "The released time experiment is seen to be the final attempt of ecclesiastical ignorance to guide the American way." This is a sample of many unreconciled statements and arguments included in the book.

The publishers' announcement of this volume as "a frank book which discusses the shortcomings of the church," should not keep us from catching the prophetic spirit of the author. One finds here much with which he can agree. The challenge to the church to be more modern and honest in its teaching cannot be ignored. In his call for "a new religious synthesis" we would like to join. We wish however that the author had included more suggestions of what the church can and should do in the way of a constructive educational program for today's life.

E. L. S.

Why We Act That Way

By John Homer Miller. New York, Abing-

don-Cokesbury Press, 1946. 222 p. \$1.75.

This book is based upon a thorough understanding of the sane results of modern mental hygiene. The author has the art of expressing those results in popular everyday language without having to fall back upon technical terms.

A couple of extracts will reveal the readability, the very practical and Christian attitude of this book.

"Few men in our time have lived more peacefully with themselves than Robert Benchley. He lived in peace with himself because he gave himself unreservedly to other people with never a thought of getting himself hurt or being misunderstood or taken advantage of."

"Your life will grow objectively healthy if you accept criticism and opposition as a matter of course, as a very part of life. Many a person unable to satisfy his desire to be somebody through actual achievements makes fictitious short cuts through his emotions. His emotional substitutes for real achievements which satisfy his ego are finding other people constantly in the wrong, and building up the delusion that if people dislike him it is because they think he is better than they are."

Some of the topics dealt with are: Being somebody without trying; That tired feeling; Achieving power to burn; Behaving in a crisis.

This is a good book to recommend to people who are having trouble inside and are not yet ready to forget themselves in actual living. For the person who is accustomed to manicure his feelings unduly, this book will help to bring that futile activity to an end.

M. H. H.

Are You Telling Them?

By Bess Sondel. New York, Prentice-Hall, Inc., 1947. 292 p. \$2.95.

Superintendents, Sunday school teachers and other church leaders concerned with influencing others more effectively through conversation and speeches will find the new approach of Bess Sondel very stimulating and helpful. Who should know better than a Sunday school teacher that "speech is interaction!"

M. T.

Additional Books Received

AN EXPERIMENT IN FRIENDSHIP. By David Hinshaw. New York, G. P. Putnam's Sons, 1947. 147 p. \$2.50. This gives the story of one of the most fascinating and fruitful pieces of work intended to put into practice "the moral equivalent of war." The Quakers were the logical folks to initiate such a substitute for bloodshed and they did through the American Friends Service Committee. What was done in Poland becomes here a window open to the spirit and practice of this committee in many parts of the world.

DAILY PRAYER COMPANION. Edited by G. A. Cleveland Shrigley. Buffalo 3, Foster and Stewart Publishing Corp., 1947. 371 p. \$2.50. A collection of prayers, one for each day in the year, each prayer by a religious leader of Protestantism. They are sacred, stimulating and enriching.

ETHICS. By Radoslav A. Tsanoff. New York, Harper and Brothers, 1947. 387 p. \$3.50. A college text book in ethics, but one that will be of interest to the general reader

STILL LEADING

The New Hymnal for American Youth

(for the upper juniors, intermediates and seniors)

and The Hymnal for Boys and Girls

(for the primary and lower junior grades)

Hymns and tunes selected by editors who know the tastes and needs of the younger generation. The books are a real contribution to the worship of the boys and girls from six to twenty years.

Vital hymns on modern subjects. Fine devotional material. Music that is within the range of the young voice.

PRICES

The New Hymnal for American Youth
\$125.00 per hundred

Hymnal for Boys and Girls
\$100.00 per hundred

Returnable copies available for examination.

FLEMING H. REVELL COMPANY

158 Fifth Avenue New York 10, N. Y.

PIONEER AND CLASSIC AMONG
MODERN TRANSLATIONS OF THE BIBLE

THE Moffatt BIBLE

*A complete retranslation
in modern speech*

By **JAMES
MOFFATT**

D.D., Litt, D.

Bible from **\$3.75**

Parallel New Testament, **\$2.00**

New Testament from **\$.75**

Shorter Moffatt Bible, **\$2.00**

At all bookstores

HARPER & BROTHERS

Hundreds of thousands of teachers and preachers are now using this great translation in their private Bible reading and in their Bible class work.

For a new insight into difficult passages, for comparison with the King James Version, and for ancient Scriptures in the language of our day, this book is invaluable.

Try it once and you will find, with author H. V. Morton, that it becomes "indispensable."

who wants to consider ethical problems apart from an immediate survey of their history.

***IN THE SECRET PLACE OF THE MOST HIGH.** By Arthur John Gossip. New York, Charles Scribner's Sons, 1947. 210 p. \$2.75.

"JUST TELL THE TRUTH." By John L. Strohm. New York, Charles Scribner's Sons, 1947. 250 p. \$3.50. An uncensored account of life in Russia illustrated with a large selection of pictures taken by the author on his recent trip. The book recognizes some of the deep gulfs to be bridged by our diplomats, but its warm human account of the common people and their attitudes toward Americans, war, and world understanding should help to modify the merely emotional antagonism to Russia now rapidly developing in this country.

KNOCK ON ANY DOOR. By Willard Motley. New York, D. Appleton-Century Company, Inc., 1947. 503 p. \$3.00.

***LEADERSHIP IN RELIGIOUS EDUCATION.** By Miles W. Connor. Baltimore, Maryland, The Garland Press, 1947. 59 p. \$1.50.

***PREACH THE WORD.** By Roy L. Smith. New York, Nashville, Abingdon-Cokesbury Press, 1947. 128 p. \$1.00.

STUDIES IN THE GOSPEL OF JOHN. By Albert C. Wieand. Elgin, Illinois, Brethren Publishing House, 1947. 212 p. \$2.00. A guide for detailed devotional study of the content of the Fourth Gospel.

***THE WORLD'S GREAT MADONNAS.** By Cynthia Pearl Maus. New York, Harper and Brothers, 1947.

**To be reviewed.*

—WINDOWS OPEN

TO THE WORLD—

by Dorothy Gladys Spicer

New party and entertainment ideas based on the celebrations of many nations

An effective book for

- program planners
- recreation leaders
- directors of youth work

price \$2.50

TEEN CANTEENS: Some Special Problems

by Dr. Hazel Osborn

Contains many practical ideas for group leaders, as well as the social philosophy and evaluation of canteen experience

price 60 cents

THE WOMAN'S PRESS

600 LEXINGTON AVE., NEW YORK 22, N.Y.

What's Happening

Lay People to Be Honored at Des Moines

CHICAGO, Ill. Special recognition of laymen and lay women who have contributed many years of service to Sunday school work will be given on several occasions during the 21st International Sunday School Convention at Des Moines, July 23-27.

On Friday morning a service has been planned in which one person from each of the Council's 40 Protestant denominations will be presented with a black morocco, inscribed copy of the Revised Standard Version of the New Testament "in recognition of the basic and indispensable place of the Bible in the teaching task of the Church." Each person has been chosen by his or her denomination for this honor because of years of service in Christian education.

Volunteer lay leaders will have as guests of honor at a dinner Friday evening the national, state and city winners of Russell Colgate Distinguished Service Citations since 1944. James L. Kraft, Chicago, winner of the first citation in 1944, will be the after-dinner speaker.

A fellowship dinner is planned for Thursday night for Sunday school superintendents, and on Saturday evening a dinner meeting is planned for lay volunteer officers of interdenominational councils of churches and religious education.

Presentation of Parshad Youth Week Scholarships will be made by Alfred H. Avery, prominent layman of Malden, Mass., to the top winners of college scholarships at the Thursday evening service.

Noted National Baptist Leader Dies

NASHVILLE, Tenn. DR. J. T. BROWN, editor-in-chief, emeritus of the Sunday School Publishing Board, National Baptist Convention, Inc., died on April 22. Dr. Brown was known as an outstanding Biblical scholar, interpreter, writer and editor of Sunday school literature and books for the Negro Baptists of America and the world. He served for a number of years as a member of the Committee on the Uniform Series and was also a member of the Editors' Advisory Section, International Council of Religious Education.

Dr. Brown received his B.A. from Hampton Institute in 1891 and the B.S.T., M.A. and D.D. degrees from Lincoln University. As editor-in-chief, a position he held for twenty-two years, Dr. Brown wrote an annual commentary on the Uniform Sunday School Lessons as well as a smaller pocket commentary called "Brown's Flashlights." He also wrote a number of books.

Before going to the Publishing Board Dr. Brown had been a co-founder of the Florida Normal and Industrial Institute at St. Augustine, Florida, where he served as president and as a professor. He later served successful pastorates in Florida, Texas, Georgia, Alabama, Illinois and Tennessee.

25th Anniversary Recalls Merger Resulting in International Council

New Inter-Church Agency in Religious Education Created

Merger Forms International Council of Religious Education

KANSAS CITY, Mo. June 22, 1922. By a unanimous vote at the municipal auditorium this morning, the five thousand delegates at the Sunday School Convention created a new agency for Protestantism. They named the new body The International Sunday School Council of Religious Education, adopted a constitution to govern its activities, and elected a new General Secretary as its executive. Officers of the convention state that this action is the most far reaching one to be taken in this, which is expected to be the largest Sunday school convention ever held.

The 21,000,000 Sunday school pupils of the United States and Canada were until this morning under the general direction of two international bodies. One, the International Sunday School Association, was in the main the creation of lay men and women of the churches. These, following in the footsteps of Robert Raikes, the founder of the Sunday school, had organized a vast system of conventions and associations that covered this continent and spread all over the world. The other, the Sunday School Council of Evangelical Denominations, had been set up by the boards of Sunday school work or of religious education in the Protestant denominations, and was mainly a professional body. Since these two agencies served the same churches it was inevitable that there should be close relationships between them—and, as leaders of both groups freely admit to reporters, some friction. Four years ago these leaders began to discuss ways of working together and in doing so found that complete merger was the only statesmanlike solution of their problem. A plan for such a union of forces was worked out. It was approved last April by the Executive Committee of the Sunday School Council but could not be put into effect until approved by the Convention itself.

Interest was at its high peak this morning as the delegates assembled. There was a

In Rural Churches, Too

A woman writing on the stationery of the Women's Society of Christian Service of a Southern conference writes: "I am a rural worker in the Methodist Church and have found the *Journal* most helpful. I know of no church magazine that is as helpful in as many ways as the *Journal*. You are to be commended for such an excellent publication."

heartiness to the hymn singing, a sharpened attention to Dr. Charles S. Medbury as he gave the opening devotional address on "Christ, the Hope of the World," and when Dr. W. O. Thompson, President of Ohio State University, lifted his gavel to call for order he did not need it; to drop the traditional pin would have been enough. He called on Dr. Robert M. Hopkins to present the report of the committee that had drawn up the Plan of Reorganization.

Dr. David G. Downey, Book Editor of the Methodist Book Concern, New York City, came to the platform and moved the adoption of the report. He supported his motion in a strong speech which was interrupted with applause. He said, "In the making of these plans . . . no individual had his way . . . no one of the organizations had its way . . . I am perfectly convinced that Christ has had his way."

Mr. Marion Lawrence, the General Secretary of the International Sunday School Association, seconded the motion in a strong statement that was also received with applause and much enthusiasm from the packed auditorium. He said, "I was a member of that committee of eighteen, nine on each side, — from the two bodies. We were insistent and I tell you, friends, we sweat blood. There were many pains, growing pains, and many times we came up against a stone wall. There were times when . . . I have seen those papers go down on the table and somebody would say, 'Let us pray.' And we did pray." Strong statements were made by Dr. Sydney A. Weston of the Congregationalists and W. G. Landes of the Pennsylvania Sabbath School Association. Dr. Hopkins was the expert who answered smoothly a number of the technical questions and points of order from the floor. Some delegates insisted that the name should read "Christian" instead of "religious" education, but it was decided to vote on the merger first and then on the name.

The historic motion was called for and was carried "with perhaps three votes against it," as one Convention authority said, out of 5,000 in the hall at the time. When the action on the name was taken, the Convention voted to recommend to the new body that the

¹ Several times since 1922 the International Council has discussed this proposal but has not changed the name according to it.

² In 1924 the new body voted to drop the words "Sunday School" and has been known since as "The International Council of Religious Education."

word "Christian" be used.¹ Attention was called in the discussion to the fact that in the name of the new body the words "Sunday School" and "Council" carried over significant words from the names of the two organizations that formed the merger.²

At this point Mr. Marion Lawrence introduced his successor, the new General Secretary, Dr. Hugh S. Magill, Field Secretary of the National Education Association. Dr. Magill was warmly received by the audience. In his response he said, "I have tried to think of some word . . . that might express the thought of this hour. To me this seems to be 'Christian statesmanship' and the challenge to you and the challenge to those on the platform, those who are your recognized leaders, is to rise to the call of Jesus Christ in carrying forward the great program before us and to stand united upon the spirit of Christ."

World's Association Honors English Leader

NEW YORK, N. Y. In recognition of his outstanding achievements in the field of religious films, J. ARTHUR RANK, eminent English moving picture producer and Christian layman, was honored recently in New York City by the World's Sunday School Association. A luncheon was held in his honor at which he was presented with an award in the form of a scroll.

Mr. Rank has done a significant work in developing and promoting the use of religious films in Christian education throughout the world. For years in his own country he has maintained movie groups for boys and girls who meet each Saturday morning to see films produced especially for children. Now he is planning to establish similar groups in the moving picture houses of Canada, and this activity is attracting wide interest in the United States because of its great moral value. His widespread business interests include both flour milling and the production and exhibition of commercial motion pictures. The latter interest, which now occupies most of his time, grew out of his work with religious films; in this field he produced such noteworthy pictures as "Faith Triumphant," dealing with the life of St. Paul, and "Two Thousand Years Ago," dealing with life in Palestine. He has plans for production of several new religious films this summer. One of his best known commercial pictures is "The Seventh Veil."

For years Mr. Rank, an active Methodist, has been superintendent of a Sunday school. Each Sunday, with lunch basket on one arm, he cycles to the Sunday school, where he teaches his "boys." A recent write-up of Mr. Rank's movie activities began with a statement that on arrival in this country he attended a meeting of the World's Sunday School Association before beginning his round of business interviews.

Washington Federation Calls New Staff Member

WASHINGTON, D. C. The Washington Federation of Churches recently called REV. LEONARD S. EDMONDS as director of its Welfare Department. Mr. Edmonds is a Presbyterian minister, a graduate of Louisville Presbyterian Seminary. He served on the

Federation staff as Chaplain of Lorton Reformatory from 1941 to 1943. During the war he was an Army chaplain and later a counselor in the Veterans Administration. He left a position as Assistant to the Director of the Board of Public Welfare to enter his new work. At one time, Mr. Edmonds served as supervisor of clinical training in the Rochester State Hospital.

The Federation at the same time announced that REV. MERREL D. BOOKER had been appointed chaplain of Freedmen's Hospital. Mr. Booker has served as Dean of Men at Talladega College, Talladega, Alabama, and was formerly pastor of Fountain Baptist Church, Summit, New Jersey. He is a graduate of Howard University and has taken work at Union Seminary, New York

School of Social Work, and the Boston University School of Theology, where he received his S.T.M. degree.

Queens Federation Sponsors Retreat

RICHMOND HILL, N. Y. The Queens Federation of Churches sponsored another of its Queens Laymen's Retreats conducted for Protestant laymen, at Drew Seminary, Carmel, New York, June 13-14-15. Dr. Ralph W. Sockman, one of the leaders, spoke on "A Layman's Religion." There was discussion on "A Layman's Religious Growth," "The Layman's Mission," "The Christian Layman and His World." This Retreat is an annual affair and is very widely attended.

Special observances in the church year

I. General observances significant to all Christian groups

New Year's, January 1. ("Watchnight" services are frequently held in churches on New Year's Eve.)

Lent, Six weeks preceding Easter.

Maundy Thursday, Thursday before Easter, commemorating Last Supper.

Good Friday, Friday before Easter, commemorating the Crucifixion.

Easter, March 28, 1948; April 17, 1949, April 9, 1950.

Pentecost Sunday, seven weeks after Easter.

Thanksgiving, last Thursday in November.

Christmas, December 25.

II. Special weeks sponsored by the International Council of Religious Education

Youth Week, beginning on the last Sunday of January.

Family Week, beginning the first Sunday in May and closing the second Sunday. Sponsored jointly with other religious groups.

Religious Education Week, beginning the last Sunday in September, closing the first Sunday in October.

World Order Sunday, Sunday nearest October 24. Sponsored jointly with Federal Council of Churches.

III. Observances sponsored by agencies with which the International Council maintains cooperative relationships

Week of Prayer, first full week in January. Sponsored by Department of Evangelism, Federal Council of Churches.

Race Relations Sunday, nearest February 12. Sponsored by Department of Race Relations, Federal Council of Churches.

Brotherhood Week, The full week which comes between February 12 and 22.

Sponsored by the National Conference of Christians and Jews.

World Day of Prayer, first Friday in Lent. Sponsored by United Council of Church Women.

Rural Life Sunday, fifth Sunday after Easter. Sponsored by The Town and Country Committee of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education.

Fellowship Day, first Friday in May. Sponsored by United Council of Church Women.

Labor Sunday, preceding Labor Day which is the first Monday in September. Sponsored by Industrial Department, Federal Council of Churches.

World Communion Sunday, first Sunday in October. Sponsored by Department of Evangelism, Federal Council of Churches.

Reformation Sunday, Sunday nearest October 31. Sponsored by Federal Council of Churches.

World Temperance Sunday, last Sunday in October. Sponsored by many temperance organizations and local churches.

World Community Day, first Friday in November. Sponsored by United Council of Church Women.

Men and Missions Sunday, the Sunday after the second Tuesday in November. Sponsored by the Laymen's Missionary Movement.

Universal Bible Sunday, second Sunday in December. Sponsored by American Bible Society.

IV. Observances somewhat general in local churches but with no generally fixed date

Children's Day, (often second Sunday in June). Sponsored by some denominational boards.

Mother and Daughter Father and Son

Harvest Festival, sponsored by Home Missions Council.

Denominational publishing houses and book stores

Where to send for Sunday school materials

Advent Christian Church (Advent Christian Publication Society) 160 Warren St., Boston, Mass.

African Methodist Episcopal Church (African Methodist Episcopal Sunday School Union Press) 414 Eighth Ave., S., Nashville 4, Tenn.

African Methodist Episcopal Zion Church (Publication House) Box 1047, Charlotte, N. C.

American Lutheran Church (Lutheran Book Concern) (Wartburg Press) 55 East Main St., Columbus 15, Ohio.

Augustana Evangelical Lutheran Synod of North America (Augustana Book Concern) 639—38th St., Rock Island, Ill.

Canadian Baptist Committee on Christian Education (Baptist Publications Committee of Canada) 299 Queen St., W., Toronto 2B., Ontario, Canada.

Church of Christ (Holiness), United States of America (National Publishing House) 1271 E. Adams Blvd., Los Angeles 11, Calif.

Church of England in Canada (Church House) 604 Jarvis St., Toronto 5, Ontario, Canada.

Church of God (Gospel Trumpet Co.) (Warner Press) Anderson, Indiana.

Church of the Brethren (Brethren Publishing House) (The Elgin Press) 22 South

State St., Elgin, Ill.

Church of the Nazarene (Nazarene Publishing House) (Beacon Hill Press) 2923 Troost Ave., Box 527, Kansas City 10, Mo.

Churches of God in North America (Central Bookstore) 23 N. Fourth St., Harrisburg, Pa.

Colored Methodist Episcopal Church (Publishing House) 109 Shannon St., Jackson, Tenn.

Congregational Christian Churches (Congregational Publishing Society) (Pilgrim Press) 14 Beacon St., Boston 8, Mass.; 19 S. La Salle St., Chicago 3, Ill.; 123 S. Ludlow St., Dayton Ohio.

Cumberland Presbyterian Church (Board of Publication) 117 Eighth Ave. S., Nashville 3, Tenn.

Disciples of Christ (Christian Board of Publication) (Bethany Press) 2700 Pine Blvd., St. Louis 3, Mo.

Evangelical United Brethren Church (Evangelical Press) Third and Reily Sts., Harrisburg, Pa.; (Otterbein Press) Otterbein Press Bldg., Dayton 2, Ohio.

Evangelical and Reformed Church (Heidelberg Press) 1505 Race St., Philadelphia 2, Pa.; (Eden Publishing House) 1724 Chouteau Ave., St. Louis 3, Mo.; (Central Publishing House) 2969 West 25th St.,

Cleveland 13, Ohio.

Five Years Meeting of Friends in America (Friends' Publication Board) 101 S. Eighth St., Richmond, Ind.

Free Methodist Church (Free Methodist Publishing House) (Light and Life Press) Winona Lake, Ind.

Mennonite Brethren in Christ (Bethel Publishing Co.) 1819 S. Main St., Elkhart, Ind.

The Methodist Church (The Methodist Publishing House) (Abingdon-Cokesbury Press) 810 Broadway, Nashville 2, Tenn.; 740 Rush St., Chicago 11, Ill.; Baltimore 3, Md.; Boston 16, Mass.; New York 11, N. Y.; Cincinnati 2, Ohio; Dallas 1, Texas; Detroit 1, Mich.; Kansas City 6, Mo.; Pittsburgh 30, Pa.; Portland 5, Ore.; Richmond 16, Va.; San Francisco 2, Calif.

National Baptist Convention of America (National Baptist Publishing Board) 523 Second Ave., N., Nashville 3, Tenn.

National Baptist Convention, U.S.A., Inc., Sunday School Publishing Board, 412 Fourth Ave., N., Nashville 3, Tenn.

Northern Baptist Convention (American Baptist Publication Society) (Judson Press) 1701 Chestnut St., Philadelphia 3, Pa.; 72 E. Randolph St., Chicago 1, Ill.; 1017 Grand Ave., Kansas City 6, Mo.; 352 S. Spring St., Los Angeles 13, Calif.; 510 Ranke Bldg., Seattle 1, Wash.

Presbyterian Church in Canada, 100 Adelaide St., W., Toronto 1, Ontario, Canada.

Presbyterian Church U.S. (Southern) (Presbyterian Committee of Publication) (John Knox Press) Presbyterian Bldg., Richmond 9, Va.

Presbyterian Church in the U. S. A. (Board of Christian Education) (Westminster Press) 905 Witherspoon Bldg., Philadelphia 7, Pa.; 156 Fifth Ave., New York 10, N. Y.; Granite Bldg., Pittsburgh 22, Pa.; 8 S. Dearborn St., Chicago 3, Ill.; 315 S. Broadway, Los Angeles 13, Calif.

Protestant Episcopal Church in the United States (The National Council) 281 Fourth Ave., New York 10, N. Y.

Reformed Church in America (Department of Publication) (Half Moon Press) 156 Fifth Ave., New York 10, N. Y.

Seventh Day Baptists (American Sabbath Tract Society) 510 Watchung Ave., Plainfield, N. J.

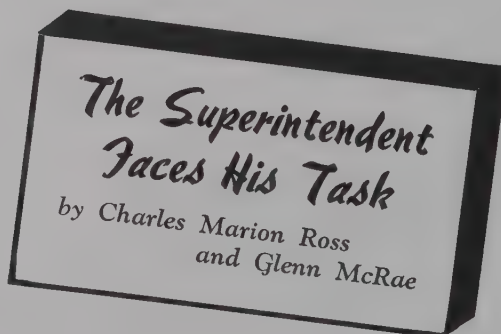
United Brethren in Christ (United Brethren Publishing Establishment) U. B. Bldg., Huntington, Ind.

United Church of Canada (United Church Publishing House) 299 Queen St., W., Toronto 2, Ontario, Canada.

United Lutheran Church in America (United Lutheran Publication House) (Muhlenberg Press) 1228 Spruce St., Philadelphia 7, Pa.

United Presbyterian Church of North America (United Presbyterian Board of Publication) 209 Ninth St., Pittsburgh 22, Pa.

Wesleyan Methodist Church of America (Wesleyan Methodist Publishing Assn.) 330 E. Onondaga St., Syracuse 2, N. Y.



An excellent new manual suggesting ways for the superintendent to do his job more efficiently and effectively . . . for use in leadership training classes, as a reference in the church library for church leaders or ideal for individual reading. **75 cents**

Why Should I Teach?

by Harry C. Munro

A booklet to distribute to laymen setting forth the joys, privileges and rewards of teaching the Christian religion . . . 15 cents per copy; 25 or more to one address, 10 cents each.

The superintendent's job . . . measuring achievements . . . the general assembly . . . increasing attendance . . . securing teachers . . . helping workers.

WANTED: Director of Religious Education City Church. Cooperate Spirit. Adequate Salary. For information or request for interview write:

Second Reformed Church

Morris Ave.

Schenectady 8, N. Y.

THE BETHANY PRESS—St. Louis 3, Mo.

Current Feature Films

Estimates prepared by
Independent Filmscores

Film suitable for:

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Affairs of Geraldine (Rep.) Jimmy Lyon, Jane Withers. *Comedy*. To carry out their wealthy dying mother's request, two brothers try to find a husband for their young sister, thus prompting her to leave home to set up matrimonial agency of her own. . . . Padded action, amateurish performances. **M,Y**

Born to Kill (RKO) Walter Slezak, Lawrence Tierney, Claire Trevor. *Melodrama*. Murders, sex, as badman and unscrupulous woman for a time pool their ambitions. . . . Fact that "crime does not pay" cannot justify sordid presentation of evil that has gone before. **M**

Calcutta (Par.) William Bendix, Alan Ladd, Gail Russell. *Melodrama*. American flyers on China-India route encounter dark doings—smuggling, violence, intrigue—when they set out to solve mystery of pal's murder at India end of line. . . . Exotic setting and fair suspense kept from attaining desired effect by loose plot-ends, adventure-strip nature of plot. **M**

Carmen (Italian film; French dialogue; English titles) *Drama* based on Merimee novel, with background music from Bizet opera from same source. . . . A vigorous, lusty, brutal, amoral story, its characters violent, passionate, played to the hilt by able cast. Striking photography, particularly in mountain scenes. Editing a bit choppy. **M**

Dishonored Lady (Univ.) Hedy Lamarr, John Loder, Dennis O'Keefe. *Drama*. Accidental involvement in murder case reveals shady past which woman artist has concealed from fiancé acquired after psychiatrist advises she seek "a new soul." . . . Although attempt to fit later melodramatic portions on psychological theme with which film begins is awkward, film manages to generate interest of a sort. *So-so*. **M**

Duel in the Sun (Selznick) Lionel Barrymore, Joseph Cotten, Lillian Gish, Jennifer Jones, Gregory Peck. *Melodrama*. Greed, arrogance, intra-family hatreds, lust on huge Texas cattle ranch at time of disputed coming of railroad in the '80's. . . . Unpleasant gaudiness of color, ballyhoo with which film is advertised, matches gaudy sensationalism of film. An exploitation of sex, brutality, crudity. Two-dimensional characters in an ugly, cliché-ridden story. **M**

Easy Come, Easy Go (Par.) Barry Fitzgerald, Diana Lynn, Sonny Tufts. *Comedy* about elderly Irishman in New York who is unable to resist temptation to squander every penny he can inveigle from daughter or friends in corner saloons, betting parlors. . . . Perpetuating illusion that its exasperating hero is really lovable, film wanders at great length, gets nowhere. **M,Y**

The Egg and I (Univ.) Claudette Colbert, Percy Kilbride, Marjorie Main, Fred

MacMurray. *Comedy*. Misadventures of city couple who attempt to make a go of chicken farm in mountain valley. . . . Comic possibilities exist, but they are lost through exaggeration, use of clichés, which make situations slapstick. Characterizations of natives burlesqued, with a touch of condescension. Unobjectionable, but obvious. **M,Y**

Extenuating Circumstances (French film; English titles) *Comedy*. How a stuffy Parisian judge after retirement finds himself, with his wife, thrown by chance into vacation at inn frequented by gang of petty thieves; comes to be accepted as their leader, engineers phony burglaries to teach them a lesson. . . . Unpretentious and good natured, spirited in pace, this is pleasant satire. **M,Y**

†**The Farmer's Daughter** (RKO) Ethel Barrymore, Charles Bickford, Joseph Cotten, Loretta Young. *Comedy*. Swedish farm girl, stranded in city when she loses money for nurse's training, makes so good as maid in young congressman's home that family cannot do without her, even go to her aid when the opposition party puts her on ticket after spontaneous speech at political rally and things suddenly go against her. . . . Convincing performances make situations frankly somewhat burlesqued ring true, and political satire is beautifully done. Extolling truth, decency and good will, film is delightful entertainment. **M,Y**

It Happened in Brooklyn (MGM) Jimmy Durante, Kathryn Grayson, Peter Lawford, Frank Sinatra. *Comedy*. Shy veteran gains self-confidence under guidance of school janitor who shelters him, is so successful he proceeds to share his new-found enthusiasm with girl music teacher, British friend who comes for a visit to see what fabulous Brooklyn can do for him. . . . A thin story, but delightful in its relaxed, casual air, its general demonstration of the virtue of good will. Pleasant musical interludes. **M,Y,C**

Ladies' Man (Par.) Eddie Bracken, Cass Daley, Virginia Field. *Comedy*. Suddenly oil-rich, Oklahoma farm boy goes to New York for a fling, is exploited by radio program, fortune hunters, saved only by drying-up of his riches. . . . Written to particular comedy requirements of Bracken as the frustrated, bashful butt of all jokes, this is lightweight, obvious fare, but good fun. **M,Y**

A Likely Story (RKO) Barbara Hale, Bill Williams. *Comedy*. Erroneously believing himself doomed to die from heart ailment, veteran insures life with gangster, then finds efforts to die unsuccessful. . . . Trivial, complicated. **M,Y**

The Mighty McGurk (MGM) Edward Arnold, Wallace Beery, Aline MacMahon, Dean Stockwell. *Comedy* about Bowery saloon hanger-on who befriends immigrant orphan for mercenary reasons, becomes attached to boy, joins forces with Salvation Army to prevent its workers from being ousted from their property by saloon owner, ends up completely reformed. . . . A typical Beery characterization in a contrived story, fairly entertaining. **M,Y**

COAST-TO-COAST SERVICE

VISUAL AIDS FOR EVERY OCCASION

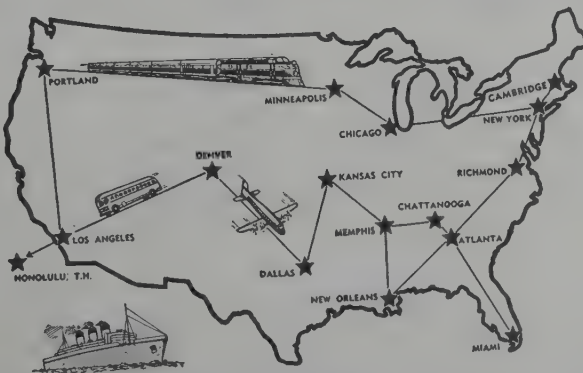
16 mm silent and sound films

2 x 2 slides — 35 mm film strips

DISTRIBUTORS OF HIGH GRADE EQUIPMENT

Projectors — Cameras

Screens — Stereopticons



Write your nearest branch.

IDEAL PICTURES CORPORATION

(Home Office)

26-34 East 8th Street

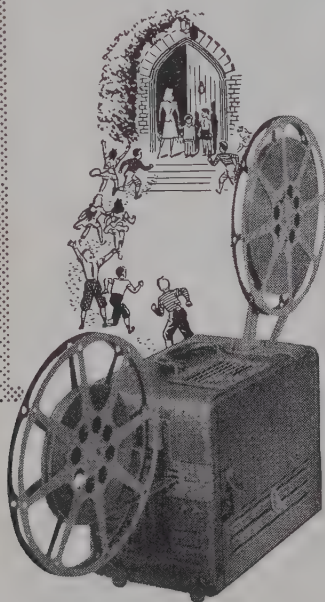
Chicago 5, Illinois

Bible stories become more real in motion pictures

When brought to the ears and eyes in sound motion pictures, bible stories hold church school children entranced, and create stronger and more lasting impressions.

Yes, motion pictures have proved repeatedly that they can be a vital force in religious education and in character building. They can bring the Holy Land and Asia Minor into your own church. Many churches have developed special services built around Biblical and mission movies.

There are other types of films, too, particularly suited to the church program—films on family life, religious arts, the brotherhood of peoples, foreign missions. All can be easily rented or purchased.



Filmosound assures you the finest pictures and sound

Filmosound is the 16mm Bell & Howell sound (and silent) projector long preferred by schools and colleges. Its simple operation can easily be learned by your young people. It serves you unobtrusively and quietly . . . and

always dependably.

In classroom, hall, or main auditorium, Filmosound produces clear, brilliant screen pictures accompanied by truly natural sound. It will assure you years of the finest motion picture service.

May we send you complete information? Write Bell & Howell Company, 7169 McCormick Rd., Chicago 45. Branches in New York, Hollywood, Washington, D.C., London.



Precision-Made by

Bell & Howell

Since 1907 the Largest Manufacturer of Professional Motion Picture Equipment for Hollywood and the World

Mr. District Attorney (Col.) Marguerite Chapman, George Coulouris, Adolphe Menjou, Dennis O'Keefe. *Melodrama* based on radio detective series. An assistant district attorney, angered because his boss insists woman he is investigating is guilty, tries, but fails, to serve other side of the law. . . . Trite situations developed noisily rather than suspensefully. **M**

Money at Work (The March of Time) Documentary showing how the New York stock exchange works, and how we are all really employers by means of the opportunity it offers. . . . Informative, laudatory. **M,Y**

Ramrod (UA) Don DeFore, Joel McCrea, Charles Ruggles. *Melodrama*. Disillusioned foreman is persuaded by predatory heroine to fight her battles as sheep rancher against cattlemen (including her father), is persuaded by better judgment to help law straighten things out. . . . Skilled cast, some beautiful scenery and imaginative direction that makes some scenes memorable wasted on a confused story that seems hardly worth the making. **M,Y**

The Sea of Grass (MGM) Melvyn Douglas, Katharine Hepburn, Phyllis Thaxter. *Drama*. Pioneer cattleman's struggles against homesteaders who with law on their side seek to "ruin" his beloved grasslands, and against his eastern wife whose sympathies are never with him, result in tragedy when he drives her away after illegitimate son is born. He sees the boy grow up loved, spoiled, resentful, destined for early death. . . . A somber story, a moving study in human relations, set against dramatic, realistic background, made believable by well-paced direction, convincing performances. **M**

Susie Steps Out (UA) David Bruce, Cleatus Caldwell, Nita Hunter. *Comedy* about 15-year-old who tries to help sister, breadwinner for family, by posing as grown-up and appearing as night club singer. Inserted are scenes in television studio. . . . Plot and performances as hopeless as television will be if it becomes the ad-ridden medium film foresees. **M,Y**

Tarzan and the Huntress (RKO) Brenda Joyce, Johnny Sheffield, Johnny Weissmuller. *Melodrama*. The Tarzan family, aided by elephant herd, go to the rescue when their animal friends are threatened by collectors for civilization's zoos. . . . Around the 20th film in series, this has some convincing animal shots, otherwise is pedestrian, ridiculous. **M,Y**

The Two Mrs. Carrolls (War.) Humphrey Bogart, Ann Carter, Alexis Smith, Barbara Stanwyck. *Melodrama* about a mentally ill artist who murders one wife when he finds a better model, almost gets away with it with her successor. . . . A stiff, wooden production of an unsavory tale, artificially written and performed. **M**

FILMSLIDES for EVERY OCCASION

- Special Programs—Easter—Christmas
- Illustrated Hymns—Mission Stories
- Evangelistic Sermons—Bible Studies
- Life of Christ from Great Paintings
- Alcohol and Tobacco Education

WRITE FOR FREE CATALOG TODAY

BOND SLIDE CO., Inc.
68 West Washington St.

Dept. RE
CHICAGO 2

Editorials ✓

It Is Time for a Change!

IT IS TIME for a change from the unreal distinction in Christian education between the professional and the lay forces. For twenty-five years this difference has been too much talked about among us. In some circles it has almost been called a cleavage. And much of this talk about it has centered in the merger which brought about the International Council of Religious Education, and the results of that merger. In the minds of some, any distinction between the two is here because there was a merger. This year when the merger's twenty-fifth birthday is being celebrated is a good time to consider this lay-professional relationship.

Certain facts are clear.

The Sunday School Associations—state, provincial, international, world,—were a flowering of lay interest and effort. Robert Raikes was a layman. So was Marion Lawrence. And the host of workers in between these two who built the convention system that expanded into the Association movement, were predominantly lay people. Clergyman and other professionals joined with them and shared nobly. But the lay element took the aggressive. And there were significant achievements during the one hundred forty-two years between Raikes and the merger.

As this Sunday school movement became shot through with power and promise the regular trained leaders of the church took hold and helped make it a success. They also set up their own denominational committees for Sunday school work. These later blossomed into boards, with a staff of one and then of more, with materials and programs in increasing quantities. While the schools that these boards directed were run by lay people, this denominational movement on a national level was professional. The stories of the personal and organizational cleavages created by this situation, while often amusing when told in reminiscence today, were everything but that "away back when."

The Kansas City Convention at which these organizations representing these two streams of influence were merged did not create the problem of relationship between them; it merely recognized a problem that existed and set up a new agency in which the lead-

ers of these two movements said to each other: "We have created this problem by our separateness; now let us work out a solution by our togetherness." That is one of the things that has been going on during the twenty-five years since.

There is no space here to go into the details of how that work has been done. It has its successes and its failures. But an increasingly unified and effective movement in which the two groups work side by side has been created. Adequate progress has been made to justify the claim that it is time for a change from putting so much emphasis upon the difference between lay and professional. And for two reasons.

One, the distinction between lay and professional, the attitude that sets them over against each other, largely rests upon an inadequate picture of reality. They are not two exclusive things, but two sides of one coin that would be counterfeit without either. For *lay* is just a word that stands between us and the reality of a warm-hearted use of practical hands that work in obedience to their materials; and *professional* is a word that shuts us off from another reality, that of a reverential grasp of wisdom when tested by time. That these two belong together is shown by the fact that the most creative people in the movement are laymen who reverently learn and professionals who warm-heartedly do the practical thing. To bring these two realities increasingly together in thousands of persons is the "merger" we need next!

Another reason for change is this: neither group has proved that it can bring in the Kingdom. No quip contains, or is, all truth, but this one has some: "The lay people were pretty much in the ascendant for a century and we had World War I. The professionals then had a lot to say for a quarter century and we had World War II." The quipster could have added, "It is time the two got together to do their bit in creating the One World for which so many good causes await."

This number of the JOURNAL, planned by professionals, is dedicated to that numerous and active group in Christian education, the church school superintendent. The Quadrennial Convention being held at Des Moines this month is planned around the lay worker. Both these are signs that people are getting

beneath the labels of lay and professional to the realities behind them. And the realities, when we find them, are always one. For they are God-made, while labels too often are man's device for evading truth.

These considerations should lead us all to seek a change from putting the stress on what divides these two to that in which they are one.

How Celebrate an Anniversary?

FREQUENTLY in this number the reader has been aware that something important happened twenty-five years ago. This month marks the twenty-fifth anniversary of the organization of the International Council of Religious Education. With that event one agency to represent the entire Christian educational forces of the United States and Canada came into being.

At the annual meetings of the Council last February a public service recognized this event. We repeat here a meditation on the meaning of an anniversary which was used on that occasion. It reads:

How, then, celebrate an anniversary?

Not like the Wang-Wang bird that flies backward because it is more interested in where it has been than where it is going. For such a celebration cuts the nerve of effort, and with the deadly fog of reminiscence blots out sunrise and tomorrow.

Let us ask ourselves rather why we have an anniversary. Is it not because sometime, somewhere, some one, some persons took a day or a time and put something into it to make it worth being remembered?

Before we celebrate, let us go back to those who did this wonder work. It took ardor to do that. Selflessness was in their effort. Great vision sustained it. An awareness of the need of one's time was there. A plan and an act of human will were there. Another of His miracles was performed, and one spot in time deserved an anniversary.

Let us today seek to gain an ardor like unto that of these others, a selflessness and a vision like theirs, because the needs of our time have captured us as those of theirs did them. Then will come the mystery—a plan. After that—the miracle: God will summon our will to strike. We will know the meaning of the Bird of Promise, flying forward because it is more interested in where it is going than in where it has been.

And the full meaning of an anniversary will be ours.

Index — Volume XXIII

September 1946—July-August 1947

| Month | Page | Month | Page | Month | Page |
|--|----------|--|-------------------|---|------------|
| A | | | | | |
| Administering Visual Aids. Ray Stewart. | July 12 | Bible Is the Protestant's Authority, The. | | Church School Needs the Pastor, The. | |
| Administration (See also Leadership Education and Pastor) | | Roy L. Smith. | Feb. 3 | Fred H. Willkens. | Dec. 6 |
| Administering Visual Aids. Ray Stewart. | July 12 | Book Reviews | Each issue | Churches of America on Trial, The. | |
| Another Corps of Teachers. Richard E. Lentz | July 16 | Bowman, Atha S.: What Every Superintendent Should Know—About the Junior Department | Nov. 6 | Dorothy Clarke Wilson. | July 18 |
| Church and Its Older Adults, The. | | Branstetter, Otis G.: We Went on the Air | May 12 | Clemens, Margaret M.: What Every Superintendent Should Know—About the Primary Department. | Oct. 6 |
| Virginia Stafford | Jan. 4 | Brashares, Charles W.: Lay Occupations | Sept. 13 | Combined Worship Services. Helen A. Thompson | June 15 |
| Combined Worship Services. Helen A. Thompson | June 15 | Britten, Rodney M.: Family Camp—a Rich Experience | Feb. 6 | <i>Cooperative Work</i> | |
| Financing the Church School. Max T. Hohn | July 15 | Brookmiller, Edith: Senior and Young People's Worship Programs | Sept. 24, Nov. 26 | Annual Meeting of the International Council | Apr. 35 |
| Getting and Training Leaders. | | <i>Brotherhood</i> | | Churches of America on Trial, The. | July 18 |
| Charles D. Spotts. | July 9 | Brotherhood Through Mealtime Prayers. Nadine S. Hopkins | Feb. 10 | Dorothy Clarke Wilson. | July 18 |
| Handcraft Workshop in the Church, A. Melvin Dorsett. | June 7 | Observing Race Relations Sunday. Robert B. Eleazer. | Jan. 9 | County—or Community—Councils? | |
| Making the Exhibit the Climax. Eleanor Morrison | Apr. 4 | One O'er All the Earth. Mary Ellen Hawk Saunders | Oct. 3 | John B. Ketcham. | Mar. 15 |
| Reaching the Forgotten Ones. Stanley B. Hyde | Apr. 19 | Brotherhood Through Mealtime Prayers. Nadine S. Hopkins | Feb. 10 | Day of Religion in High School, A. | Nov. 12 |
| Salute to Church School Superintendents. Arlo Ayres Brown | July 2 | Brown, Arlo Ayres: Salute to Church School Superintendents | July 2 | Albert W. Farmer. | Nov. 12 |
| Start Right. Philip G. Van Zandt. | Sept. 17 | Brown, Elizabeth: Will Your Junior Highs Go to Camp? | Apr. 16 | How Does a City Council Work? E. C. Farnham | Nov. 10 |
| Superintendent and His Job, The. | | Bryant, Jerrus M.: Why Bother with Records? | July 6 | How They Observed Youth Week. | |
| Clarence R. Hall. | July 4 | Burkhart, Roy A.: Evangelism Must Be Continuous | Sept. 9 | John W. Hanna. | Jan. 6 |
| Superintendent in the Small Church, The. Lucy Foreman | July 13 | Burt, Paul and Hendricks, Roy J.: Candlelight Communion Service | Mar. 18 | "Not Going Back Home." Howard C. Busching | Dec. 14 |
| Trends in Evangelism. Harry C. Munro. | Dec. 11 | Busching, Howard C.: "Not Going Back Home" | Dec. 14 | Our Field Men Work with Others. | |
| Visual Equipment in the New Building. N. Eugene Kirchner | June 13 | C | | William Ralph Hall. | Dec. 9 |
| Volunteers Are Like That. Frances Dunlap Heron | Nov. 4 | <i>Camps and Summer Conferences</i> | | Reaching the Forgotten Ones. Stanley B. Hyde | Apr. 19 |
| Want a Ride to Church? Erle Howell. | June 6 | Camping Cuts Deep. | Apr. 40 | Standing by to Help. Margaret Lawson | May 15 |
| We Brought "Missions" Home. F. B. Smith | Oct. 14 | Family Camp—a Rich Experience. | Feb. 6 | Uniting to Win the Children. Elsie L. Miller | Jan. 11 |
| What Do Directors of Religious Education Want? Frank Grebe. | Jan. 14 | Rodney N. Britten. | Feb. 6 | What Are Communities Made of? E. C. Farnham | Oct. 10 |
| What Every Superintendent Should Know—About the Adult Department. Oliver B. Gordon | Apr. 18 | When Your Child Goes to Camp. Raymond R. Peters | May 10 | County—or Community—Councils? John B. Ketcham | Mar. 15 |
| About the Intermediate Department. | | Will Your Junior Highs Go to Camp? | | Couples' Class and How It Grew, The. | Oct. 7 |
| Mona M. Mayo. | Dec. 8 | Elizabeth Brown | Apr. 16 | T. N. Tiemeyer. | Oct. 7 |
| About the Junior Department. Atha S. Bowman | Nov. 6 | Can the Church Win Youth? Yes! | Sept. 40 | Courtney, Betty Jane: Evangelism at the Intermediate Age | Sept. 12 |
| About the Older Young People's Department. Gentry A. Shelton | Mar. 13 | Candlelight Communion Service. Roy J. Hendricks and Paul Burt | Mar. 18 | Craig, Clarence Tucker: Christian Education Discovers Theology. | May 6 |
| About the Primary Department. | | Carl, Dorothy: The Primaries See a Movie | Nov. 8 | Creative Activity in the Church School | Apr. 4 |
| Margaret M. Clemens. | Oct. 6 | Carmichael, Florence P.: Vacation School Institute Again | Feb. 11 | Current Feature Films. | Each issue |
| About the Senior Department. Mabel Dawson | Jan. 7 | Chamberlin, J. Gordon: The Future Is Assured | Nov. 7 | D | |
| When Superintendents Get Together. | July 16 | Child in the Pulpit, A. Elisabeth Logan Davis | Sept. 16 | Davidson, Peggy: God's Tiny Creatures | June 16 |
| Why Bother with Records? Jerrus M. Bryant | July 6 | Children and the United Nations. Mabel Garrett Wagner | Oct. 4 | Davis, Elisabeth Logan: A Child in the Pulpit | Sept. 16 |
| Young Adults Help in Sunday School. Gertrude C. Suppe | Mar. 10 | Children Create with Words. Olaf Hanson | Apr. 5 | Dawson, Mabel: What Every Superintendent Should Know—About the Senior Department | Jan. 7 |
| <i>Adult Work (See also Home and Parent Education)</i> | | <i>Children's Work (See also Teaching Methods, Vacation Church Schools, and Weekday Religious Education)</i> | | Day of Religion in High School, A. | Nov. 12 |
| Church and Its Older Adults, The. | | Children and the United Nations. Mabel Garrett Wagner | Oct. 4 | Demaree, Doris Clore: Vacation Schools in Rural Churches | May 8 |
| Virginia Stafford | Jan. 4 | Children Create with Words. Olaf Hanson | Apr. 5 | <i>Directors of Religious Education (See also Administration)</i> | |
| Couples' Class and How It Grew, The. | Oct. 7 | Do the Children Understand You? Hazel A. Lewis | May 4 | What Do Directors of Religious Education Want? Frank Grebe | Jan. 14 |
| T. N. Tiemeyer. | Oct. 7 | God's Tiny Creatures. Peggy Davidson | June 16 | Do the Children Understand You? Hazel A. Lewis | May 4 |
| Don't Forget the Intellectuals. George G. Beazley, Jr. | Feb. 8 | Is Creative Activity Enough? Dorothy Tilden Spoerl | Apr. 7 | Don't Forget the Intellectuals. George G. Beazley, Jr. | Feb. 8 |
| Evangelism by and for Adults. T. T. Swearingen | Oct. 9 | Primaries See a Movie, The. Dorothy Carl | Nov. 8 | Dorsett, Melvin: A Handcraft Workshop in the Church | June 7 |
| Future Is Assured, The. J. Gordon Chamberlin | Nov. 7 | Starting Young Enough—and Well Enough. Ralph Norman Mould. | Mar. 6 | <i>Dramatics (See also Special Observances)</i> | |
| What Every Superintendent Should Know—About the Adult Department. Oliver B. Gordon | Apr. 18 | These Juniors Tested the United Nations. Alice Geer Kelsey. | Oct. 5 | Angels of the Light, Virginia Wheeler Christie | Nov. 16 |
| What Shall We Study Next? Earl F. Zeigler | June 12 | Uniting to Win the Children. Elsie L. Miller | Jan. 11 | Churches of America on Trial, The. | July 18 |
| Young Adults Help in Sunday School. Gertrude C. Suppe | Mar. 10 | "We Invented It." Grace M. Smeltzer | Feb. 13 | Dorothy Clarke Wilson. | July 18 |
| <i>After Joining the Church—What? T. T. Swearingen</i> | | We Went on the Air. Otis G. Branstetter | May 12 | Easter at Galilee. Edith H. Willis and Edith Ellsworth | Feb. 14 |
| American Radio—Free. Pearl Rosser. | June 9 | What Every Superintendent Should Know—About the Primary Department. Margaret M. Clemens | Oct. 6 | Man Who Entertained a King, The. | Oct. 15 |
| Angels of the Light. Virginia Wheeler Christie | Nov. 16 | What Every Superintendent Should Know—About the Junior Department. Atha S. Bowman | Nov. 6 | E. Paul Hovey. | Oct. 15 |
| Anniversaries—A Year of. | Mar. 40 | Christian Education Discovers Theology. Clarence Tucker Craig. | May 6 | Where Love Is. Susan Welty. | Dec. 16 |
| Another Corps of Teachers. Richard E. Lentz | July 16 | Christian Living Begins at Home. T. T. Swearingen | Feb. 9 | E | |
| B | | Christie, Virginia Wheeler: Angels of the Light | Nov. 16 | Eads, Robert H.: Two Garden Chapels | May 9 |
| Beazley, George G. Jr.: Don't Forget the Intellectuals | Feb. 8 | Church and Its Older Adults, The. | Jan. 4 | Easter at Galilee. Edith H. Willis and Edith Ellsworth | Feb. 14 |
| Beckes, Isaac K.: Sharing His Way. | Sept. 3 | Virginia Stafford | Jan. 4 | Eleazer, Robert B.: Observing Race Relations Sunday | Jan. 9 |
| "Beginning Where They Are." Herman J. Sweet | Mar. 11 | C | | Ellsworth, Edith and Willis, Edith H.: Easter at Galilee | Feb. 14 |
| "Best Saturday Night in Town! The." | | <i>Camps and Summer Conferences</i> | | <i>Evangelism</i> | |
| Irva Jane Sampson. | Sept. 5 | Camping Cuts Deep. | Apr. 40 | "Best Saturday Night in Town! The." | |
| Bible Belongs to Everyone, The. Lillian Williams | Nov. 14 | Family Camp—a Rich Experience. | Feb. 6 | Irva Jane Sampson. | Sept. 5 |
| Bible in Texas High Schools. Elizabeth C. Torrey | Jan. 13 | Rodney N. Britten. | Feb. 6 | Can the Church Win Youth? Yes! | Sept. 40 |

| | |
|--|----------|
| Evangelism Must Be Continuous. Roy A. Burkhardt. | Sept. 9 |
| Reaching the Forgotten Ones. Stanley B. Hyde. | Apr. 19 |
| Sharing His Way. Isaac K. Beckes. | Sept. 3 |
| Trends in Evangelism. Harry C. Munro. | Dec. 11 |
| Uniting to Win the Children. Elsie L. Miller. | Jan. 11 |
| Evangelism at the Intermediate Age. Betty Jane Courtney. | Sept. 12 |
| Evangelism by and for Adults. T. T. Swearingen. | Oct. 9 |
| Evangelism Must Be Continuous. Roy A. Burkhardt. | Sept. 9 |
| Examination Time for Religious Education. Frank Grebe. | Mar. 4 |

F

| | |
|---|--|
| Faith of our Fathers. Louise H. Gette. | May 17 |
| Family (See Home and Parent Education) | |
| Family Camp—a Rich Experience. Rodney M. Britten. | Feb. 6 |
| Fairbault Summer School, The. Jean LeTourneau. | Jan. 16 |
| Farmer, Albert W.: A Day of Religion in High School. | Nov. 12 |
| Farnham, E. C. | |
| How Does a City Council Work? | Nov. 10 |
| What Are Communities Made of? | Oct. 10 |
| Films for Church Use. | Sept. 39, Oct. 39, Nov. 39, Dec. 39, Jan. 36, Feb. 36, Apr. 39, May 40, June 39. |
| Financing the Church School. Max T. Hohn. | July 15 |
| First Century Protestants. Roy L. Smith. | Jan. 3 |
| Foreman, Lucy.: The Superintendent in the Small Church. | July 13 |
| Future Is Assured, The. By J. Gordon Chamberlain. | Nov. 7 |

G

| | |
|--|---------------------------------------|
| Gable, Lee J.: They Learned By Watching—Then Doing. | Oct. 12 |
| Gette, Louise H.: Faith of our Fathers. | May 17 |
| Getting and Training Leaders. Charles D. Spotts. | July 9 |
| God's Tiny Creatures. Peggy Davidson. | June 16 |
| Gordon, Oliver B.: What Every Superintendent Should Know About the Adult Department. | Apr. 18 |
| Graded Curriculum and General Program Materials. | Sept. 31, Dec. 26, March 31, June 30. |
| Grebe, Frank | |
| Examination Time for Religious Education. | Mar. 4 |
| What Do Directors of Religious Education Want? | Jan. 14 |
| Grier, Francis Powner: Using Magazines as Resource Materials. | Feb. 4 |
| Griffiths, Louise B.: The Way People Learn. | Dec. 4 |

H

| | |
|--|------------|
| Hall, Clarence R.: The Superintendent and His Job. | July 4 |
| Hall, William Ralph: Our Field Men Work with Others. | Dec. 9 |
| Handcraft Workshop in the Church. A. Melvin Dorsett. | June 7 |
| Hanna, John W.: How They Observed Youth Week. | Jan. 6 |
| Hanson, Olaf: Children Create with Words. | Apr. 5 |
| Harnelink, Ray J.: Why Have a Convention? | Mar. 17 |
| Hayward, P. R.: (See Poems, Meditations, etc.) | |
| Hendricks, Roy J. and Burt, Paul: Candlelight Communion Service. | Mar. 18 |
| Heron, Frances Dunlap: Volunteers Are Like That. | Nov. 4 |
| Hill, Frances M.: Primary Worship Programs. | Sept.-Aug. |
| His Majesty the Individual. Roy L. Smith. | Apr. 3 |
| Hohn, Max T.: Financing the Church School. | July 15 |
| How Day or Holiday? Paul G. Macy. | Dec. 3 |
| Home and Parent Education | |
| Another Corps of Teachers. Richard E. Lentz. | July 16 |
| Brotherhood Through Mealtime Prayers. Nadine S. Hopkins. | Feb. 10 |
| Christian Living Begins at Home. T. T. Swearingen. | Feb. 9 |
| Family Camp—a Rich Experience. Rodney M. Britten. | Feb. 6 |
| Lent and Easter in the Family. Oscar J. Rumpf. | Mar. 8 |

July-August, 1947

| | |
|--|---------|
| Observing Religion at Home | |
| In Jewish Homes. Rabbi Ahron Opher. | Apr. 11 |
| In Protestant Homes. Mrs. James D. Wyker. | Apr. 13 |
| Starting Young Enough—and Well Enough. Ralph Norman Mould. | Mar. 6 |
| When Your Child Goes to Camp. Raymond R. Peters. | May 11 |
| Hopkins, Nadine S.: Brotherhood Through Mealtime Prayers. | Feb. 10 |
| Hovey, E. Paul: The Man Who Entertained a King. | Oct. 15 |
| How Does a City Council Work? E. C. Farnham. | Nov. 10 |
| How They Observed Youth Week. John W. Hanna. | Jan. 6 |
| Howell, Erle: Want a Ride to Church? | June 6 |
| Hunter, William M.: Let's Observe Holy Thursday. | Feb. 5 |
| Hyde, Stanley B.: Reaching the Forgotten Ones. | Apr. 19 |

I

| | |
|---|------------|
| Inman, Elinor: Radio Serves Religion. | Oct. 11 |
| Intermediate Worship Programs. | Each issue |
| International Sunday School Convention | |
| Announcing the 21st International Sunday School Convention. | Jan. 2 |
| Are You Going. | July 11 |
| Call to Action. | Feb. 2 |
| What Will Happen at the Convention? | May 14 |
| Why and How to Go to the Convention. | Apr. 15 |
| Why Have a Convention? Ray J. Harnelink. | Mar. 17 |
| World Figures Serving as Convention Speakers. | June 10 |
| Is Creative Activity Enough? Dorothy Tilden Spoerl. | Apr. 7 |

J

| | |
|--------------------------|------------|
| Junior Worship Programs. | Each issue |
|--------------------------|------------|

K

| | |
|--|---------|
| Kelsey, Alice Geer: These Juniors Tested the United Nations. | Oct. 5 |
| Ketcham, John B.: County—or Community—Councils? | Mar. 15 |
| Kirchner, N. Eugene: Visual Equipment in the New Building. | June 13 |

L

| | |
|--|----------|
| Lawson, Margaret: Standing by to Help. | May 15 |
| Lay Occupations Must Be Christian. Charles W. Brashares. | Sept. 13 |
| Leadership Education (see also Administration) | |
| "Beginning Where They Are." Herman J. Sweet. | Mar. 11 |
| Faribault Summer School, The. Jean LeTourneau. | Jan. 16 |
| Getting and Training Leaders. Charles D. Spotts. | July 9 |
| Start Right. Philip G. Van Zandt. | Sept. 17 |
| They Learned by Watching—Then Doing. Lee J. Gable. | Oct. 12 |
| Vacation School Institute Again. Florence P. Carmichael. | Feb. 11 |
| Volunteers Are Like That. Frances Dunlap Heron. | Nov. 4 |
| Lent and Easter in the Family. Oscar J. Rumpf. | Mar. 8 |
| Lentz, Richard E.: Another Corps of Teachers. | July 16 |
| LeTourneau, Jean: The Faribault Summer School. | Jan. 16 |
| Let's Observe Holy Thursday. William M. Hunter. | Feb. 5 |
| Lewis, Hazel A.: Do the Children Understand You? | May 4 |
| Lomas, Donald F.: A Teacher's Prayer. | Nov. 9 |

M

| | |
|---|------------|
| McWhirter, Mary Esther: Junior Worship Programs. | Sept.-Dec. |
| Macy, Paul G.: Holy Day or Holiday? | Dec. 3 |
| Making Movies in Vacation Church School. F. B. Smith. | June 4 |
| Making the Exhibit the Climax. Eleanor Morrison. | Apr. 4 |
| Man Who Entertained a King, The. E. Paul Hovey. | Oct. 15 |
| Mayo, Mona M.: What Every Superintendent Should Know—About the Intermediate Department. | Dec. 8 |

| | |
|---|---------|
| Meeker, Alice: Senior and Young People's Worship Programs. | Oct. 24 |
| Miller, Elsie L.: Uniting to Win the Children. | Jan. 11 |
| Morrison, Eleanor: Making the Exhibit the Climax. | Apr. 4 |
| Mould, Ralph Norman: Starting Young Enough—and Well Enough. | Mar. 6 |
| Munro, Harry C.: Trends in Evangelism. | Dec. 11 |

N

| | |
|---|------------|
| Nall, Frances: Intermediate Worship Programs. | Sept.-Aug. |
| National Family Week Radio Citation. | June 9 |
| "Not Going Back Home." Howard C. Busching. | Dec. 14 |

O

| | |
|---|----------|
| Observing Race Relations Sunday. Robert B. Eleazer. | Jan. 9 |
| Observing Religion at Home | |
| In Jewish Homes. Rabbi Ahron Opher. | Apr. 11 |
| In Protestant Homes. Mrs. James D. Wyker. | Apr. 13 |
| One O'er All the Earth. Mary Ellen Hawk Saunders. | Oct. 3 |
| Opher, Rabbi Ahron: Observing Religion at Home—in Jewish Homes. | Apr. 11 |
| Opportunities in Church Work. Robert Tesdell. | Sept. 14 |
| Our Field Men Work with Others. William Ralph Hall. | Dec. 9 |

P

| | |
|--|------------|
| Palmer, Mary Leigh, Leaves Council Staff. | Jan. 8 |
| Pastor (See also Administration) | |
| After Joining the Church—What? T. T. Swearingen. | Apr. 9 |
| Church School Needs the Pastor, The. Fred H. Willkens. | Dec. 6 |
| Couples' Class and How It Grew, The. T. N. Tiemeyer. | Oct. 7 |
| Starting Young Enough—and Well Enough. Ralph Norman Mould. | Mar. 6 |
| What Kind of a Church? Herman J. Sweet. | Dec. 40 |
| Peters, Raymond R.: When Your Child Goes to Camp. | May 10 |
| Petersen, Lemuel, New Director of Public Relations. | July 8 |
| Poems, Meditations, etc. | |
| Emmaus. Edith Lovejoy Pierce. | Apr. 2 |
| Holy Day or Holiday? Paul G. Macy. | Dec. 3 |
| How Celebrate an Anniversary? | July 41 |
| I Love the Reverent Quietness. Martha Bayly Shannon. | Apr. 14 |
| Keep Christmas a Miracle! Lillian Williams. | Dec. 2 |
| Let Us Now Praise Famous Men. | Nov. 2 |
| My Choice of Masters. P. R. Hayward. | Sept. 2 |
| Such Unexpected Gifts. P. R. Hayward. | Dec. 40 |
| Teacher's Prayer, A. Donald F. Lomas. | Nov. 9 |
| What a Child's Question Is. P. R. Hayward. | May 2 |
| World Is My Home, The. | Oct. 2 |
| Yesterday, Today, and Tomorrow. P. R. Hayward. | Mar. 40 |
| Powell, James O.: Weekday Classes in Rural Schools. | Dec. 10 |
| Primaries See a Movie, The. Dorothy Carl. | Nov. 8 |
| Primary Worship Programs. | Each issue |
| Protestantism (See Roy L. Smith) | |
| Protestantism Eliminates the Middle-Man. Roy L. Smith. | May 3 |

R

| | |
|--|---------|
| Radio | |
| American Radio—Free. Pearl Rosser. | June 9 |
| National Family Week Radio Citation. | Mar. 9 |
| Radio Serves Religion. Elinor Inman. | Oct. 11 |
| Revising "Morning Devotions." Paul A. Rasche. | Mar. 14 |
| We Went on the Air. Otie G. Branstetter. | May 12 |
| Radio Citation Ballot. | Mar. 9 |
| Radio Serves Religion. Elinor Inman. | Oct. 11 |
| Rasche, Paul A.: Revising "Morning Devotions." | Mar. 14 |
| Reaching the Forgotten Ones. Stanley B. Hyde. | Apr. 19 |
| Revising "Morning Devotions." Paul A. Rasche. | Mar. 14 |
| Ross, Roy G.: New Youth Department of the World Council of Churches. | Feb. 32 |

| | |
|---|---------|
| Rosser, Pearl: American Radio—Free..... | June 9 |
| Rumpf, Oscar J.: Lent and Easter in the Family | Mar. 8 |
| <i>Rural Work</i> | |
| Reaching the Forgotten Ones, Stanley B. Hyde | Apr. 19 |
| Vacation Schools in Rural Churches. Doris Clore Demaree | May 8 |
| Weekday Classes in Rural Schools. James O. Powell | Dec. 10 |

S

| | |
|---|------------|
| Salute to Church School Superintendents. Arlo Ayres Brown | July 2 |
| Sampson, Irva Jane: "The Best Saturday Night in Town!" | Sept. 5 |
| Saturday Night in Norristown. William C. Skeath | June 14 |
| Saunders, Mary Ellen Hawk: One o'er All the Earth. | Oct. 3 |
| This Is My Father's World. | Nov. 3 |
| Seifert, Harvey: Strong Meat for Growing Christians | Sept. 8 |
| Senior and Young People's Worship Programs | Each issue |
| Shannon, Martha Bayly: I Love the Reverent Quietness | Apr. 14 |
| Sharing His Way. Isaac K. Beckes. | Sept. 3 |
| Shelton, Gentry A.: What Every Superintendent Should Know—About the Older Young People's Department. | Mar. 13 |
| Skeath, William C.: Saturday Night in Norristown | June 14 |
| Smeltzer, Grace M.: Junior Worship Programs. | Jan.-Aug. |
| "We Invented It" | Feb. 13 |
| Smith, F. B.: Making Movies in Vacation Church School | June 4 |
| We Brought "Missions" Home | Oct. 14 |
| Smith, Roy L.: Bible is the Protestant's Authority, The. | Feb. 3 |
| First Century Protestants. | Jan. 3 |
| His Majesty the Individual. | Apr. 3 |
| Protestantism Eliminates the Middle-Man | May 3 |
| Stand on Thy Feet. | July 3 |
| State and the Protestant Church, The. | June 3 |
| When We Open Our Bible. | Mar. 3 |

Special Observances (See also Dramatics)

| | |
|--|----------|
| Bible Belongs to Everyone, The—Universal Bible Sunday, Lillian Williams | Nov. 14 |
| Candlelight Communion Service, Roy J. Hendricks and Paul Burt. | Mar. 18 |
| Child in the Pulpit, A. Elisabeth Logan Davis | Sept. 16 |
| Faith of our Fathers, Louise H. Gette. | May 17 |
| Let's Observe Holy Thursday, William M. Hunter | Feb. 5 |
| One o'er All the Earth, Mary Ellen Hawk Saunders. | Oct. 3 |
| Observing Race Relations Sunday, Robert B. Elczer. | Jan. 9 |
| This Is My Father's World, Mary Ellen Hawk Saunders. | Nov. 3 |
| We Thank Thee, Lord, Ormal B. Trick | Nov. 15 |
| Spoerl, Dorothy Tilden: Is Creative Activity Enough? | Apr. 7 |
| Spotts, Charles D.: Getting and Training Leaders. | July 9 |
| Stafford, Virginia: The Church and Its Older Adults. | Jan. 4 |
| Stand Upon Thy Feet, Roy L. Smith. | July 3 |
| Standing by to Help, Margaret Lawson. | May 15 |
| Start Right, Philip G. Van Zandt. | Sept. 17 |
| Starting Young Enough—and Well Enough, Ralph Norman Mould. | Mar. 6 |
| State and the Protestant Church, The, Roy L. Smith. | June 3 |
| Stewart, Ray: Administering Visual Aids. | July 12 |
| Stock, Harry T.: Senior and Young People's Worship Programs. | Dec. 24 |
| Strong Meat for Growing Christians, Harvey Seifert. | Sept. 8 |
| <i>Study of Christian Education, The</i> : Christian Education Discovers Theology, Clarence Tucker Craig. | May 6 |
| Examination Time for Religious Education | Mar. 4 |
| Superintendent and His Job, The, By Clarence R. Hall. | July 4 |
| Superintendent in the Small Church, The, Lucy Foreman. | July 13 |
| Suppe, Gertrude C.: Young Adults Help in Sunday School. | Mar. 10 |
| Swaim, Dr., Represents Revised New Testament | Jan. 17 |
| Swearingen, T. T.: After Joining the Church—What? | Apr. 9 |
| Christian Living Begins at Home. | Feb. 9 |
| Evangelism by and for Adults. | Oct. 9 |
| Sweet, Herman J.: Beginning Where They Are. | Mar. 11 |
| What Kind of a Church? | Dec. 40 |

T

| | |
|--|-----------|
| <i>Teaching Methods (See also Adult Work, Children's Work, Young People's Work, Vacation Church Schools)</i> | |
| "Beginning Where They Are," Herman J. Sweet. | Mar. 11 |
| Children Create with Words, Olaf Hanson | Apr. 5 |
| Do the Children Understand You? Hazel A. Lewis. | May 4 |
| God's Tiny Creatures, Peggy Davidson | June 16 |
| Is Creative Activity Enough? Dorothy Tilden Spoerl. | Apr. 7 |
| Handcraft Workshop in the Church, A. Melvin Dorsett. | June 7 |
| Is Creative Activity Enough? Dorothy Tilden Spoerl. | Apr. 7 |
| Making the Exhibit the Climax, Eleanor Morrison | Apr. 4 |
| Using Magazines as Resource Materials, Frances Pownier Grier. | Feb. 4 |
| Way People Learn, The, Louise B. Griffiths | Dec. 4 |
| We Went on the Air, Otie G. Brans-tetter | May 12 |
| <i>Temperance Education</i> | |
| Using Magazines as Resource Materials, Frances Pownier Grier. | Feb. 4 |
| Tesdell, Robert: Opportunities in Church Work. | Sept. 14 |
| These Juniors Tested the United Nations, Alice Geer Kelsey. | Oct. 5 |
| They Learned by Watching—Then Doing, Lee J. Gable. | Oct. 12 |
| This Is My Father's World, Mary Ellen Hawk Saunders. | Nov. 3 |
| Thompson, Helen A.: Combined Worship Services. | June 15 |
| Thompson, Henrietta: Senior and Young People's Worship Programs. | Jan.-Aug. |
| Tiemeyer, T. N.: The Couples' Class and How It Grew. | Oct. 7 |
| Torrey, Elizabeth C.: Bible in Texas High Schools. | Jan. 13 |
| Trends in Evangelism, Harry C. Munro. | Dec. 11 |
| Trick, Ormal B.: We Thank Thee, Lord | Nov. 15 |
| Two Garden Chapels, Robert H. Eads. | May 9 |

U

| | |
|--|---------|
| Uniting to Win the Children, Elsie L. Miller | Jan. 11 |
| Using Magazines as Resource Materials, Frances Pownier Grier. | Feb. 4 |

V

| | |
|--|-----------|
| Vacation Church School Work Sheet. | Apr. 21 |
| <i>Vacation Church Schools</i> | |
| Combined Worship Services, Helen A. Thompson. | June 15 |
| Making Movies in Vacation Church School, F. B. Smith. | June 4 |
| Vacation Church School Work Sheet. | Apr. 21 |
| Vacation School Institute Again, Florence P. Carmichael. | Feb. 11 |
| Vacation Schools in Rural Churches, Doris Clore Demaree. | May 8 |
| Vacation School Institute Again, Florence P. Carmichael. | Feb. 11 |
| Vacation Schools in Rural Churches, Doris Clore Demaree. | May 8 |
| Van Zandt, Philip G.: Start Right. | Sept. 17 |
| Vieth, Paul H.: Appointed to Tokyo. | June 15 |
| <i>Visual Education</i> | |
| Administering Visual Aids, Ray Stewart | July 12 |
| Films for Church Use. | Sept. 39, |
| Oct. 39, Nov. 39, Dec. 39, Jan. 36, | |
| Feb. 36, Apr. 39, May 40, June 39. | |
| Making Movies in Vacation Church School, F. B. Smith. | June 4 |
| Primaries See a Movie, The, Dorothy Carl | Nov. 8 |
| Visual Equipment in the New Building, N. Eugene Kirchner. | June 13 |
| Visual Equipment in the New Building, N. Eugene Kirchner. | June 13 |
| Volunteers Are Like That, Frances Dunlap Heron. | Nov. 4 |

W

| | |
|--|---------|
| Wagner, Mabel Garrett: Children and the United Nations. | Oct. 4 |
| Want a Ride to Church? Erie Howell. | June 6 |
| Watson, Thomas John: For Distinguished Service. | Mar. 2 |
| Way People Learn, The, Louise B. Griffiths | Dec. 4 |
| We Brought "Missions" Home, F. B. Smith | Oct. 14 |

| | |
|--|------------|
| "We Invented It," Grace M. Smeltzer. | Feb. 13 |
| We Thank Thee, Lord, Ormal B. Trick | Nov. 15 |
| We Went on the Air, Otie G. Brans-tetter | May 12 |
| Weekday Classes in Rural Schools, James O. Powell. | Dec. 10 |
| <i>Weekday Religious Education</i> | |
| Bible in Texas High Schools, Elizabeth C. Torrey. | Jan. 13 |
| Brotherhood Through Mealtime Prayers, Nadine S. Hopkins. | Feb. 10 |
| Weekday Classes in Rural Schools, James O. Powell. | Dec. 10 |
| "We Invented It," Grace M. Smeltzer. | Feb. 13 |
| We Went on the Air, Otie G. Brans-tetter | May 12 |
| Welly, Susan: Where Love Is. | Dec. 16 |
| What Are Communities Made of? E. C. Farnham | Oct. 10 |
| What Do Directors of Religious Education Want? Frank Grebe. | Jan. 14 |
| What Every Superintendent Should Know—About the Adult Department, Oliver B. Gordon. | Apr. 18 |
| About the Intermediate Department, Mona M. Mayo. | Dec. 8 |
| About the Junior Department, Atha S. Bowman. | Nov. 6 |
| About the Older Young People's Department, Gentry A. Shelton. | Mar. 13 |
| About the Primary Department, Margaret M. Clemens. | Oct. 6 |
| About the Senior Department, Mabel Dawson | Jan. 7 |
| What Kind of a Church? Herman J. Sweet | Dec. 40 |
| What Shall We Study Next? Earl F. Zeigler | June 12 |
| What Will Happen at the Convention, May 12 | |
| What's Happening. | Each issue |
| When Superintendents Get Together. | July 16 |
| When We Open Our Bible, Roy L. Smith | Mar. 3 |
| When Your Child Goes to Camp, Raymond R. Peters. | May 10 |
| Where Love Is, Susan Welly. | Dec. 16 |
| Why and How to Go to the International Sunday School Convention. | Apr. 15 |
| Why Bother with Records? By Jerrus M. Bryant. | July 6 |
| Why Have a Convention? Ray J. Harmelink | Mar. 17 |
| Will Your Junior Highs Go to Camp? Elizabeth Brown. | Apr. 16 |
| Williams, Lillian: Bible Belongs to Everyone, The. | Nov. 14 |
| Keep Christmas a Miracle. | Dec. 2 |
| Willis, Edith H. and Ellsworth, Edith: Easter at Galilee. | Feb. 14 |
| Willkens, Fred H.: The Church School Needs the Pastor. | Dec. 6 |
| Wilson, Dorothy Clarke: The Churches of America on Trial. | July 18 |
| With the New Books (Reviews). | Each issue |
| World Figures Serving as Convention Speakers | June 10 |
| Worship Programs for Primary, Junior, Intermediate, Senior and Young People's Departments of the World. | Each issue |
| Wyker, Mrs. James D.: Observing Religion at Home—in Protestant Homes. | Apr. 13 |

Y, Z

| | |
|--|----------|
| <i>Young Adults Help in Sunday School</i> | |
| Gertrude C. Suppe. | Mar. 10 |
| <i>Young People's Work</i> | |
| After Joining the Church—What? T. T. Swearingen. | Apr. 9 |
| Bible in Texas High Schools, Elizabeth C. Torrey. | Jan. 13 |
| Day of Religion in High School, A. Albert W. Farmer. | Nov. 12 |
| How They Observed Youth Week, John W. Hanna. | Jan. 6 |
| Lay Occupations Must Be Christian, Charles W. Brashares. | Sept. 13 |
| New Youth Department of the World Council of Churches, Roy G. Ross. | Feb. 32 |
| Opportunities in Church Work, Robert Tesdell. | Sept. 14 |
| Saturday Night in Norristown, William C. Skeath. | June 14 |
| Strong Meat for Growing Christians, Harvey Seifert. | Sept. 8 |
| Two Garden Chapels, Robert H. Eads. | May 9 |
| What Every Superintendent Should Know—About the Intermediate Department, Mona M. Mayo. | Dec. 8 |
| What Every Superintendent Should Know About the Older Young People's Department, Gentry A. Shelton. | Mar. 13 |
| What Every Superintendent Should Know About the Senior Department, Mabel Dawson. | Jan. 7 |
| Will Your Junior Highs Go to Camp? Elizabeth Brown. | Apr. 16 |
| <i>Youth Evangelism (See Evangelism)</i> | |
| Zeigler, Earl F.: What Shall We Study Next? | June 12 |